

MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, GOOD WORK, AND TIDINGS

HOWARD B. GROSE, D.D., Editor

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CORRESPONDING EDITORS FOR THE SOCIETIES: REV. S. R. WARBURTON;

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The Publisher's Page



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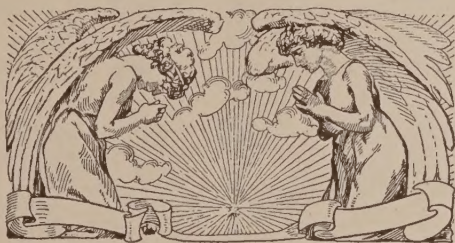
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Christmas

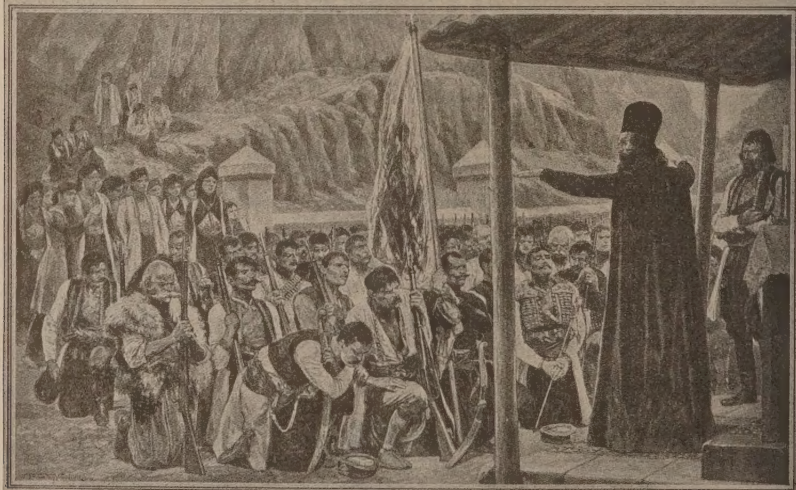
What sweeter musick can we bring,
 That a Carrol for to sing
 The birth of this our Heavens King?
 Awake the voice : Awake the string :
 Heart, eare and eye and everything,
 Awake :
 The Darling of the world is come,
 And fit it is we find him roome
 To welcome him. The nobler part
 Of all the House here is the Heart
 Which we will give him and bequeath
 This *Hollie* and this *Ivie* wreath,
 To do him honour; who's our King
 And Lord of all this revelling.—*Herrick*.



WOMEN AT THE WHEELS. MONTENEGRIN AMAZONS LENDING A HAND AT TAKING A GUN UP A MOUNTAIN SIDE.

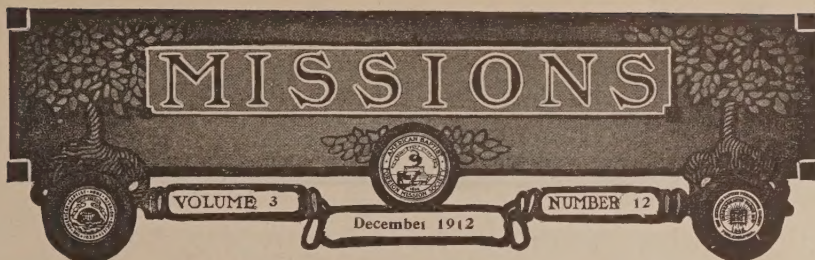


A DOOR-STEP LEVEE AT A HUMBLE PALACE. PEASANTS KISSING THE BOOTS OF KING NICHOLAS OF MONTENEGRO.



WHERE EVEN THE PRIEST BEARS ARMS. BLESSING THE FLAG AND WEAPONS OF A NEWLY MOBILISED CORPS IN MONTENEGRO.

The first illustration shows women assisting the soldiers. Every man in the Montenegrin army is a fighting man, the transport of ammunition, food, and so on being left to the women. The second marks the custom for King Nicholas to come out of his palace several times a week, and sit for an hour or more upon the steps in front of the doorway, directly upon the street. Peasants wait for hours to see him, and when he appears they crowd round the steps, and are permitted to chat with him. Then each peasant to whom the King has spoken is allowed to ascend the steps and kiss his hand; often they also stoop and press their lips to his boots. The third picture shows the custom, when the Montenegrin army is mobilized, of the priests blessing the flag and arms of the troops called out for active service. Such a ceremony is here seen taking place in one of the curious open-air churches of the country, where only the altar is under cover.



The Spirit of Christmas



THE Spirit of Christmas spake unto the Missionary and said: "I bring you good tidings. I am Love. I dwell in the heart of God the Father. He sent me to earth incarnate in the Babe of Bethlehem, and in Jesus Christ the Saviour the world has felt my power. When He died on the cross for sinful men, Love had no greater gift to make. In the power of Love the gospel has been preached and the souls of men have been redeemed. I come to you this Christmas morning with new inspiration. Go to the heathen in my power and you shall bring to him the good tidings of joy and peace and salvation. My Spirit be upon you!

The Spirit of Christmas spake unto the Minister and said:

"I bring you good tidings. I am Love. If you would celebrate this day for your highest good and the good of men, take me into a closer place in your life and work. Let me permeate your sermons, so that they shall twine themselves about the hearts of your people and lead them to act from the one true motive which I supply. Let me go with you on your visits and touch into glow the hearts that hunger for me. Nay more, let me give you vision into the mission fields that need me but know me not. Let me cause your soul to burn with holy zeal, and your ministry shall be as new and full of power. My Spirit be upon you!

The Spirit of Christmas spake unto the Layman and said:

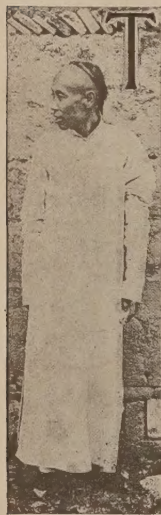
"I bring you good tidings. I am Love. You have met me in church and in the home; you have heard me preached about; but you have not known me in the factory and store, shop and school, court and office. Let me into partnership in your business or profession, else I cannot help you in any other place. Take me with you in all your affairs and I will show you how to make life joyous, helpful, divine. Let me divide your substance, and as you know how your gift to missions (for I will show you) has put a Testament in a frontier home and saved a father, then a family; how it has placed in school a poor outcast boy in Burma (who some day shall become a preacher to thousands); how it has made possible the new hospital in Africa for which hundreds had longed in their helpless misery; how in a hundred ways it has gone like a singing angel up and down the earth, you will know such Christmas joy as made the angels sing together on that first morning when the Prince of Peace was born. Follower of the Christ, let me, His Spirit, in, and I will abide with you!

May Love, the Spirit of Christmas, speak to us every one, and enter and abide, manifesting itself in us evermore!



President Yuan Shi Kai's Anniversary Address

**A Remarkable Review of the First Year of New China :
The Republic is Free: A Strong plea for a United
National Government: Looks Hopefully toward Future**



THE special correspondent of the New York Sun at Pekin, under date of Sept. 28, sends President Yuan Shi Kai's first annual address—a remarkable statement that will deeply interest our readers. The correspondent says: "In an address to the Cabinet, the members of the National Assembly and the chief officials of the governments, sent out by mail and courier from Pekin last night, President Yuan Shi Kai calls for a united and modern China.

"It is the first time in the history of the

Chinese nation, so far as known, that the head of it has taken the chief officials of all parts of the country into his confidence and appealed to them, in quite an Occidental way, to put the interests of the people to the forefront and on grounds of purest patriotism to think of China as a nationalized country, in the government of which the remotest provinces are expected to assume a share proportionate with their resources and importance.

"The address, untranslated, was delivered to the representatives of the foreign nations in the city, but as it was marked

For Special and Personal Distribution it was not given out to the press. Among the diplomats who have seen it the President's letter has created a remarkably favorable impression, being characterized in many quarters as the strong utterance of a great man, and destined to take rank with some of the world's most important documents."

Yuan Shi Kai's Address

On this twenty-seventh day of September of the year 1912 [Chinese era, year, month, day and hour are given] it is my duty and pleasure to address you, the excellent members of the Cabinet, the honorable delegates to the National Assembly, and all the worthy officers of the civil and military branches of the national and provincial governments of the Republic of China. It is my pleasure to speak with you, and may it be agreeable to you each and every one, to hear these words that are uttered and written and sent forth in the name of our beloved country.

I write upon this first anniversary of the new national life of China. I write not as President even, though such I am by the choice of those who are at the head of affairs. Much less do I write as one with authority to impose my words on the ears and hearts of those to whom they are addressed. There is neither emperor nor king in our blessed land, nor will there be; nor any man to assume dictatorship over affairs because of his own will.

But as Yuan Shi Kai, a citizen of the new Republic, as friend to its people, its officers and servants, and as defender of the sacred rights of the country, do I presume to believe it my duty and privilege to communicate with those chief men in all parts of the realm, telling them of the joys of this hour

and of the hopes and expectations of the hours to come.

I am in command, but I will not command in this address. It is for you, each and every one, to study this letter in the quiet of your offices and homes; and if you find wisdom and patriotic counsel let your minds dwell upon it and let the words go deep into the inner thought. I do not lay claim to great sagacity, but I will let no man take first place in love of country and devotion to duty. Yet I would not be alone in such a station. Indeed I know that millions of my countrymen stand in that front rank of loyalty to the principles of the Chinese republic, and it remains for the great number of influential citizens to work as one man to the end that the true glory and progress of our national life be attained. Unity of purpose, unity of action and unity of political divisions will bear splendid fruit for the centuries to come.

We in China in recent years have looked to the nations beyond our own confines for lessons in good and evil. A man is ignorant who regulates his household alone by his own standards. He is a vain fellow who makes laws wholly unto himself and then would pride himself that those laws are unbroken. He is a blind man that sees naught that is good to copy in his neighbor. Therefore it has been wise that we of this day have gone with our eyes and minds to the histories of other countries and picked from their pages many things by which we might better guide our actions.

A REVIEW OF THE YEAR

The Republic of China is a year old. It is a new green sprout from the most venerable tree in all the forests of the world. It, a small seed, found nourishment in that wonderful stump whose roots reach deep and wide into the fertile soil of the ages. It was thought that the new plant was not in its element, that it would weaken and die, or that many shoots would spring from the one seed and, all attempting to live from the one hill of fertility, each die in quick succession from lack of nourishment.

How different, brother citizens, has it all been! Heaven's blessed rains have watered the seed, and the plant, which first showed its tiny spear from the venerated old stump a year ago, has already grown to be a fine sapling with many branches and hardy roots of its own. We all love the trees of our forests and parks and river banks, and we know of the gracious shade and the aromatic odors. It is not therefore fitting that I speak of our Republic, our new China, as a splendid young tree, its green branches spreading to catch the good rains of the skies and its sturdy roots taking strong hold in the fertile soil of our great country? Citizens, it is the great tree that we love, and while we bask

in its refreshing shades it is our duty and would be our pleasure to water well its roots while it is still young and guard its new branches against the harsh winds that at different seasons and with the changes of the moon blow across the surface of the seas and the lands, through the deep valleys and over the tops of the mountains.

Now I would ask you all, have we not great reason to be proud of what has been accomplished? Can we read impartially the history of other peoples and then say that our country is not indeed blessed among the nations of the earth? Look at the history of England, France, America and many of the other nations and compute what terrible loss of life and treasure were seemingly necessary to make of them the vigorous and all-powerful countries they are to-day. Consider that our country, with its history of monarchy dating back even beyond the beginnings of the great Western nations of to-day, put on its new political garments with less destruction of lives and property than were sacrificed in any one of a thousand Western battles, which in themselves had no permanent results and were in many cases of doubtful good.

Yes, I am proud of my country and my countrymen. And I am happy beyond expression even in our most beautiful language to know and feel that from Tibet to the China Sea and from the far North to the furthest South there is peace and concord among our people and a seeming desire to labor unitedly for the good that comes from unity.

A GLIMPSE INTO THE FUTURE

We have yet some things to learn, many things, in fact. But there are great and important truths which must be brought home, first to the officials and then to the people everywhere. Chief among these I would mention centralization. I mean the centralization of government. In China through all the centuries this has been almost unknown; its very meaning obscure, put into practice never.

It will not count for good if our people in all parts be of one general current of thought, if conditions be such that the Government of the Republic cannot command an immediate hearing and action in every province at the same time. Under the old order, the order that has passed and gone for all time, there was little if any unity in official action, even in those crises most grave to the nation. Foreign wars and matters of international peace were often conducted by the provinces, and the nation as a whole knew little of causes or settlements. While the country was supposed to have one great head it was possessed of so many lesser heads that concerted action either as to matters foreign or domestic was impossible. I do not need to recount the times when a part of our country was actually at war with some foreign Power while

other parts were at peace or even in actual ignorance of the course of events. The heads of China were not together, therefore the minds and hearts could not be; and we were oftentimes in the analogous position of a man who would have one of his arms or legs hacked by an enemy while the remainder of his body would not take notice of the wound.

But this cannot be again; it must never be that one Chinese province shall suffer ever so slightly unless the entire nation, through the arteries of government and the veins and senses of a national feeling, realizes at once that an injury has been inflicted. This great body politic must have one great heart working with one great mind, those two to be the centre of government. It must have its nerves and tissues leading from the great centre to every portion and extremity; its blood, the patriotism and power of the central government, must reach every part and supply the old tissues, while building up the new. The brain, in matters for the nation, must think for the nation, and its thoughts—the orders and commands of the head—must go to the remotest outpost and find instant response.

AT PEACE WITH THE WORLD

It must not be thought, because I have made it prominent, that I have only in mind the danger of foreign complications when I dwell at such length upon the necessity of a strong central government. No. So far as I am able to foresee, our national horizon is freer than it has been for two centuries from clouds and ill omens. In truth I feel that China can well claim that at the present hour she is at peace with the world and herself. But I am placing special emphasis upon the nationalization and centralization of our Government, because only through the establishment of a fountain head of authority and power, established by the people of China and constantly upheld by them, will the nation be able to realize to the full the benefits of unity, peace and modern progress.

The Chinese Republic by its very formation is in itself a declaration for modernism in all national things. It has chosen as its great model one of the most modern and progressive of all the nations. Shall it live up to its model or shall it make but a pretence and only with half or quarter measures enter upon the newer plane?

I do not desire it to be understood that I am either urging or expecting the higher rewards of the new order of things within a brief space of time. No. Years and decades may be consumed before our machinery of government works at all with the smoothness and regularity of the model, but my idea is that if we set our standards right at the beginning we shall have some great marks up to which to work. It is very likely that we

shall fall far short of our ideal in many respects, and even at first that we may regard our standard as set a little too high for successful accomplishment; but it is certain that unless we are possessed of worthy ideals and make heroic every-day attempts to bring about their fulfillment we shall certainly fall far short of what ordinarily would be a moderate success.

I have heard the thought advanced by patriotic and well meaning citizens of influence that the centralization of government would tend to place the authority in the hands of one or more men, and that virtually a monarchy would be governing under the name of a republic. In order to reply in part to this I must refer again to the body and the head, for without a head the body is simply one with many and none of them either with the right to think for the body or to make its thoughts effectual.

The true head of the Chinese nation, if he be a man worthy of the honor and esteem of his countrymen, and solicitous of what the future may think of him, will not be one to go beyond the powers granted him by the Constitution. He will know the limits to which he may go in all matters of authority, and he will be surrounded by officials of high purpose and ability. An intelligent people, educated to the full meaning and scope of the Presidential office, will be ever on the watch for the over-stepping of power. Were I the humblest shepherd of the far western hills or a member of the Cabinet I would regard it as my duty to speak out loudly and bravely against usurpation in whatever office it might appear, and I feel that my countrymen who are so strongly bearing the burden of the new Government would act and speak in like manner.

I have no fears for China on such a score. On the contrary our greatest danger lies in a too loosely woven fabric of government. The strong hand, always the hand of the nation itself, must be known and recognized at home and abroad, for in strength there is respect from friends and foes. Let the hand be ever so strong if it be used for the benefit of the nation. Let Chinese everywhere see that the hand is strong for rightful purposes and the very strength that is manifested will serve to hold that hand within its proper place.

Every true citizen will agree that without unity and power, each to come from the other, there will ever remain great things undone in our country. We have before us vast problems for the solution of which our best and strongest men must study, and behind these men must be the unequivocal authority to do and to command that others shall do. Before us we have the great matter of finances, happily not so pressing as formerly, but nevertheless to be arranged satisfactorily only by officials whose commissions of office give them the right without question to

act for the entire nation. There must never be a question in foreign lands concerning the acts of the national Government, and there never will be if the people of the republic put into full practice the correct modern principles of centralization. A united China is only possible with every province, every city and district, every citizen a part of the whole, and all looking toward the centre and abiding by the decrees of the central power.

I ask you, excellent sir, that you study well this question and that you impart to those officials under you and to the people about you these ideas upon this all-important question; for it is all-important to our country, as it means one of two great things: Shall China be a strong, closely bound nation or shall it be a loose aggregation of provinces? Shall China be a modern country, with force in her commands and a head recognized by all the powers of the world, or shall it be a weak, listless, political combination that can neither present a proud front to the world at large nor enforce needed benefits and reforms within her own borders?

I say that I am for a China that shall lift herself boldly and bravely from the ocean of the ages and take her place among the nations with strength, confidence and an ability to master her own affairs. I am for a China that is as a great rock, not as a yard full of cobbles. I stand for a China that is as a

strong wheel, able to move forward and bear great burdens; its rims its frontiers on all sides; its spokes the provinces, each doing its share toward the holding out of the vast frontiers of our country while ever surrounding and supporting with strength that central hub, the national Government; which shall be the source from whence will radiate the laws and commands, impartially and full of strength, to every part of the whole.

I would now conclude this address, the first I have written to the leading citizens of the Republic; and in so doing I would but add to that which has already been inscribed, that every true man of China has abundant reason for rejoicing because of the first year of marked success in the working of the new order.

I say, brother citizens, and in full understanding of my words, that not in all history can economists and statesmen point to a new nation born of an ancient mother with less of the pains of labor or after ills than our republic emerging from the most ancient and venerated empire.

Let us rejoice because of the blessings of heaven and let us look forward, with supreme confidence to the future, knowing that the love and patriotism of her millions and the devotion and wisdom of her leaders will make of China a nation united and strong.

FROM THE EDITOR'S NOTE BOOK

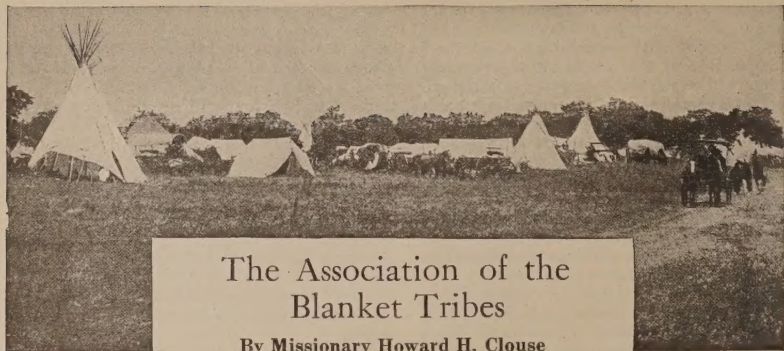
The total number of missionary schools in China is given at 3,728, with over 100,000 pupils. More than two-thirds are of the primary grade.

The Chinese government reports more than 40,000 schools under its control, and has primary and intermediate grades in every province, with total enrolment of 1,500,000 students. The mission schools are said to be far ahead in quality of teaching, and 75 per cent of the textbooks used in the government schools were prepared by Christians or under Christian supervision.

The American Board closed its fiscal year August 31 with receipts of \$1,050,785, and \$354.48 balance in the treasury. There was a decrease from last year of \$175,959 in contributions from the churches, and of \$29,026 in gifts from individuals, or

\$46,985 in all. These losses were more than made up by the increase in matured conditional gifts and legacies. The total of contributions from churches and gifts of individuals was \$332,099. The cost of the twenty missions was \$979,271, an increase of \$45,439, largely due to special grants for buildings.

The trade of the United States with Porto Rico, Hawaii and the Philippines is estimated at the enormous amount of \$250,000,000 for the present calendar year. This is an increase of more than 20 per cent over last year. Manufactures form the bulk of the exports, and sugar, tobacco, fruits, fish, copper and hemp are the principal imports. The value of sugar received from Porto Rico this year is estimated at \$30,000,000, several millions more than last year, so that times ought to be better in the island.



The Association of the Blanket Tribes

By Missionary Howard H. Clouse



For a surety it was a great meeting. Delegates, visitors and the Kiowa tribe came to the mother church to participate in the annual associational feast. It was a campaign in which we found two elements—the material and the spiritual. Plans had to be made and work

done before the decisive hour. Two weeks prior the Indians began the construction of their arbors for entertainment. These were made by forks of trees placed in the ground, poles laid in the forks, then cross poles wired on, with brush and hay on top. Around the side long sharp branches were stuck in the ground, bent over and tied to the top; the purpose was to keep out the hot sun. At one corner a much smaller separate enclosure was made by the branches bent in the ground and tied at the top. In the center the Indians made a hole in the ground, which serves as a stove in this little kitchen.

Long tables and benches were placed in the larger arbor, and close by tents were pitched for sleeping. Many brought their house furnishings, and lived three weeks here in the church compound. Wood was brought, and the large church arbor was repaired. It was found that the upright posts were decayed, and new ones were brought from Hobart, twenty miles away. After a little painting was done and a

few shingles were placed on the roof, a temporary ten foot extension was made on every side from lumber drawn from a town five and a half miles away. The Indians were delighted with the result, for when the addition was covered with hay the prospect was most pleasing.

We had also to bring bed springs, mattresses and pillows from the school seven miles away, for the church must be transformed into a dormitory for the brethren, while beds and tents at the house were provided for the sisters. A large dining tent was arranged near our home for the entertainment of the white people, and a small tent nearby was fitted up for the kitchen. Anticipating its use, the baptistry was repaired and filled. The Indians then appointed committees on finance, beef, reception, transportation and arbor. All these committees did their work without any disagreement or consulting with the pastor after they had received their instructions.

Twelve acres of camp arbors, teepees, tents, wagons, carriages, with horses, dogs and children by the hundred made a part of the picture. In all we had twelve hundred people, Kiowa, Cheyenne, Arapahoe, Comanche, Wichita, Apache, Mexican and white. There was plenty of dust and thousands of flies.

The meetings were held in the large church arbor. The stars and stripes waved above small flags on the posts that formed the addition. It was almost filled with chairs. The pulpit and table were at one end, and at the sides of these were

seated Kiowa deacons, who led the singing. Near the pulpit was a table for the clerk. Beautiful placards were on the posts. The painting was done by a young Kiowa. Around these posts were seated the tribes and their interpreters. At night

greater meeting. The Association opened on Thursday evening with a devotional meeting, call of the churches and introductory sermon. Friday morning a sunrise meeting of prayer was led by an Indian. This was attended by one hundred and



A VIEW OF THE ENCAMPMENT FAMILY TENT

the arbor was lighted with gasoline lamps and lanterns. It was a sight never to be forgotten, to see the tribes thus assembled to hear the Word and to do the work of the Master.

THE SPIRITUAL WORK

The members of the entertaining church held meetings for prayer many evenings before the coming of their guests. Sermons were preached in preparation for the

fifty persons. During the day we had some associational business, but mostly sermons, talks by Christian Indians and invitations.

The work of the meeting was to save that which was lost. On Friday and Saturday many came forward for prayer. Sunday is always the great day, and proved so this year. There were two hundred at the sunrise meeting. At 9:30



BUFFALO MEAT

a testimony meeting was participated in by leading Indian Christians, but only a few of those who wished to speak had an opportunity.

An hour later a strong earnest sermon by Missionary E. C. Deyo was preached to the unsaved, and to the cold Christians. When the invitation was given sixty Indians came forward in prayer. The power of the Spirit was intense. No words can describe the singing and Indian exhortations. The invitation was given by many Indians and lasted fully an hour. Song followed song in several different languages. Faces beamed with the heavenly light. Crowds of Indians surrounded the arbor with great interest.

In the afternoon came an examination of candidates, and confessions of Christians that had done wrong to each other and hurt the cause. One deacon and his wife who made trouble in their relations

to each other gave full confession. The deacon said, "I have told you the truth. Now whatever you do with me is all right. If you cut me off from being deacon it is all right, whatever you do will be good." The pastor said, "We will not cut you off but forgive you and you will not go the crooked way any more. Christ has taught us to forgive."

At five o'clock thirty followed their Lord in baptism in the baptistry which is in the pastor's yard by the well. This impressive service was witnessed by a great multitude. The windmill tower was covered with boys and young men. A little rain fell during the ordinance, and some white people departed, but not an Indian left the place.

In the evening Rev. Sumner R. Vinton, of Burma, gave us an insight into mission work in that great land by the use of the stereopticon. This was very helpful to our young people, and we trust that some seed was sown that will bear a harvest of missionaries. The letters from the churches gave evidence of many baptisms and gifts; showing that the Lord had been with his people and children all during the year. Surely the work of God is widening and deepening among the Indians, but it is not yet done, and there is much spiritual



A CHURCH AND SUNDAY SCHOOL GROUP

land still to be possessed. Our next great gathering will be our "Christmas Camp," as held in other years, when it is hoped that much light will be shed from heaven upon the souls of all our Indian people.



THE GOSPEL TENT, EVANGELIST MISSIONARIES, AND NATIVE CHRISTIANS

Evangelistic Campaign in Mandalay

By Rev. Selden R. McCurdy



ANY of your readers may know that Rev. W. H. S. Hascall and wife have come to Burma for this period of service to give themselves entirely to preaching to the Burmans and to be free from the burdens of a station. They work in connection with the Evangelistic Committee of the Burma Conference, a committee formed to carry out special forms of evangelistic endeavor. The general plan is to arrange definite campaigns similar to the work of special evangelists in America. They will have specially trained workers with them and these with the forces already with the missionary hold regular "revival meetings" in the centres of population in the Province. The first campaign has just been held in the city of Mandalay, the second city of Burma. Mr. and Mrs. Hascall were here a month with us. The missionaries and preachers and Bible women of the Aungbinle Association, (comprising Mandalay, Amarapoora, Sagaing, Meiktila, Myingyan, Pynmana, Maymyo and Bhamo) were here for two

weeks. The local force has carried the work a second month alone. This has given us a strenuous campaign, with a meeting a night for the full two months, two each night for the two weeks of the Association Bible School, and three each night on church nights and Chinese night.

Through the gift of a friend in Worcester, Mass., who by the way is not a Baptist, I have secured a "Gospel Tent" 24 by 35 feet, lighted with a high power Blanchard kerosene lamp. Friends of Miss Parish of the Girls' School have furnished it with one hundred folding chairs. This gives us an ideal movable chapel in which to preach in rain or shine and with protection from any stoning. We have been with it in five different sections of the city and had excellent attention everywhere while the "Wan Myouk Thaw Thee Din Tai Shin" literally "The Good News Tent") has become the talk of the city. And from various places throughout the country we have already heard of natives who heard the gospel in the tent at Mandalay.

For these meetings we have had printed

a series of ten different slips with subjects, Scripture selections and hymns to put in the hands of the listeners. The subjects are God, Christ, Man, Salvation, Love, Heaven, etc., arranged to give the people as simple and clear a view of the fundamentals as possible in the brief time. The method has proven quite successful. Each night we had three or four short sharp addresses. The final night in each place was given to a testimony meeting where the preachers told of their conversion from Buddhism. This meeting was the most powerful of all. Especially the first one. Brother Hascall, of long experience, said that never before had he been in a meeting in the country of such spiritual power. The interest throughout all the tent meetings was strong.

The twentieth of July brought the preachers and missionaries of the Aungbinle Association (this whole north country) for their annual evangelistic campaign and Bible study. For two weeks a force of eighteen preachers, five Bible women, four missionaries and two wives of missionaries, and one Chinese preacher were at work. This is always a strenuous campaign. Prayer meeting at 6.30 a. m., preaching from house to house from seven to ten, Bible study from twelve to three p. m., street, tent and stereopticon preaching from six-thirty to nine in the evening, makes a fairly full day. For two weeks we had the tent meetings in one place and in another place a meeting with the stereopticon each night while the regular services of the church were held as usual. And one night was given to the Chinese Evangelist for a meeting with the stereopticon in a hall in the Chinese quarter where four or five hundred Chinese came into a "Library" hall which was the meeting place of the society organized by Dr. Sun Yat Sen when he was here in Burma. The hall was given by the club free of charge. The usual stereopticon services are held in the open air.

Brethren Mosier and Hascall with part of the native force took the tent work at night. Brother Tribollet with native helpers took the preaching with the stereopticon, while Principal Smith of the High

School and myself cared for the machines. Mrs. Hascall, Mrs. McCurdy and Ma Hmi (daughter of the late pastor of the Burmese church) presided at the organ at the tent. Miss Parish with her teachers and students and also teachers and students of the Boys' School with solos, quartets and choruses furnished music for both places of meeting. The whole force, including the Bible Women, went in five or six different groups from house to house each morning.

We continued the work in August with a reduced force. Pastor Ah Syoo came up from Moulmein for ten days and aided much. Since then we have carried the work with our local workers. A number of laymen and school teachers have taken hold, but the stress of the work of course has been with ourselves and preachers. It has been two months of earnest and heart work which we cannot but feel will tell strongly for the kingdom of God.

As for results, who can tell? In such a campaign among strong Buddhists results can be estimated less fully than in a revival at home. But some things may be of interest to note. More than one hundred public meetings to preach to non-Christians were held besides the regular preaching services of the church. The attendance at the tent ran from seventy-five to four hundred, with the average a full one hundred per night. With the stereopticon every night for two weeks the attendance ran from six hundred to a thousand easily. At the tent no pictures were used. Simply the plain preaching of the truth. Thus in some ways we feel that the smaller attendance without the curiosity roused by the pictures was rather a greater meeting than the immense crowd round the lantern. But the simple and unvarnished gospel was preached clearly and forcibly in both places. More than two hundred blocks of the city have been covered in personal work and a tract left in each of the homes, and in most of them the people were talked with personally. More than 1700 Scripture portions and tracts were sold. About 20,000 free leaflets were personally distributed in the homes. Our aim was thoroughly to go over the ground and preach and leave a tract in each home.

Some fifty were listed to look up later as those who gave evidence of being definitely interested—"thinking." Eighteen have been baptized. Not all these have come as direct results of these meetings, but the meetings have operated to bring them to a decision.

It was a sight to behold on the first Sunday that we baptized. We had announced in our public meetings that we were going to baptize, and invited the people to come. The Buddhists are curious about this ordinance and strange stories are current among them about it. Some think that we hold the candidates under the water until they have a vision of our God. Others say we hold them under the water until they declare that they believe. Others think we have a picture of Christ or an image of him in the baptism and hold them down until the candidates see this. We had been having some inquiries about this during the meetings, so we invited all to come and see, little expecting that there would be such a response. More than three hundred of them accepted our invitation. All the mats, chairs and benches that we could get did not seat them all. Judson Memorial Church was crowded to its doors and had all the windows full as well. There was a more than usual attendance from both schools and from all the Christian homes to augment the crowd. They remained most orderly through a three-quarter of an hour sermon by Brother Hascall on "The Meaning of the Ordinance of Baptism." Then at the service of baptism they crowded to the front and on the platform to witness the ordinance. But all were most orderly and respectful. It was an inspiration to us, and we were told that such a sight had never been seen in Mandalay where so many non-Christians crowded into a Christian church.

Special meetings were held with the Boys' and the Girls' Burmese schools at the morning chapel hour. A group of nineteen luyis, "elders," of one of the quarters where we held meetings, under the shadow practically of the noted Arracan Pagoda, called our preachers over to the house of one of their leaders and asked to

know more of the Christian religion. Nicodemus-like they did not wish to come into the tent meetings where the crowds were. The preachers had a whole forenoon with these men of influence and thought of the quarter. A sermon by one of the missionaries at the European church aroused some of the members there to go out and preach to the heathen near them and so they have been going out in a sort of preaching band in the city and the nearby villages to preach, a sort of "Layman's Movement" for evangelization. People all over the city are talking of the "Mission Gospel Tent." I am greeted in the Chinese Quarter with smiles of recognition and friendship. Not the least and surely not the least important result has been the very noticeable growth in the native preachers in their power to present the gospel of Christ clearly and forcibly to the people without an admixture of Buddhist fable and Pali quotation.

In the meantime as a sort of "day off" trip I took two of the preachers at a time with my motor boat and went across and up the river to the various islands that can best be reached while the river is high, and preached in nine different villages, with an excellent hearing in each.

The effect on the church membership is noticeable. Larger attendance on the services of the church, earnest prayer, a spirit of consecration is evident. May the Master send us in the near future a worthy pastor for the church to take the place of the late Saya Taik Gyi (who for twenty years has been the pastor) in this great and important centre, to follow up this work that has been begun and to lead the whole church onward and upward to a mighty conquest. Pray for us, brethren, that we may not rest on our oars but that this may be the beginning of a continuous revival in this the second city of the Province, more fully a Burman city than Rangoon, and seemingly because here now rest the remains of Gautama the founder of the religion—destined to become the centre of Buddhist influence for this whole eastern world.

2nd September, 1912.



THE LAKE MOHONK HOUSE, WITH LAKE IN FOREGROUND

The Mohonk Conference of 1912

In Behalf of the Indians and Other Dependent
Peoples: Live Subjects by Men who Know

By Howard B. Grose



INSTEAD of taking the West Shore railroad from New York, as most of the Conference guests from that direction did, we went to Poughkeepsie on the Central, crossed the Hudson by the little ferry to Highland, and there took the trolley for the seven mile ride through the beautiful hilly country to New Paltz, the settlement of the Huguenots second only to New Rochelle, showing still many of the old houses, besides an old church and most interesting museum. From that thriving village the Smiley carriages took us to the Lake Mohonk House on the mountain top, where for thirty years now the Indian Conference has been held. The drive was charming, with the rich

colors of the late autumn foliage, and the winding roads up the mountain side through the great estate of thousands of acres which the Smileys own. Here is one spacious spot where the horse is supreme and no automobile can find entrance. That is one of the rules, absolute like the others established in the interests of a unique summer resort, which is run primarily to suit the ideas of Albert G. and Daniel Smiley. That their ideas are popular is proved by the success of the enterprise started by the two brothers away back in 1870; but if you know the men you know that they would adhere to their ideas whether they were popular or not. The fact that they invite two or three hundred selected people for a four days' stay in the spring at the Peace Conference, and two to three hundred more for a similar sojourn at the Conference in behalf of the Indians and other dependent peoples in the fall, shows that other than financial con-

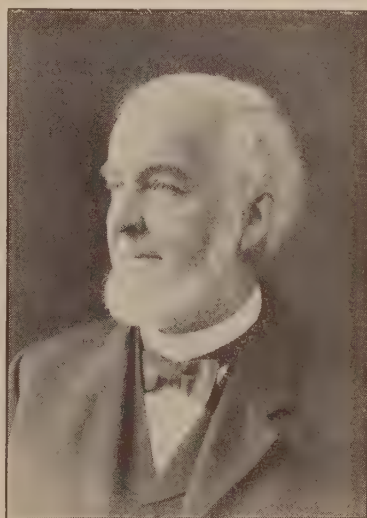
siderations have actuated them. The great part that the Mohonk Conferences have played in molding public opinion and initiating reformatory and protective legislation during the past generation should be a supreme satisfaction to the philanthropic originator of these remarkable gatherings.

Quickly established in our quarters in the new stone building, with outlook upon the rich valley to the southwest and the Catskills beyond, after a brief rest we were ready for the first greetings, the gathering at supper in the spacious dining room, and the social evening preliminary to three stirring days of sessions calculated to keep the brain at high tension. There was a feeling that this Conference was to deal with matters in straightforward fashion, and that there were matters demanding such dealing. Anticipation in this respect was not disappointed. The discussions were often lively, always interesting and informing.

Attend with me the opening session on Wednesday morning, October 23rd. At 9.30 the large parlor, with front windows opening on the beautiful little lake embosomed on the mountain top, is filled with the members of the Conference. It is a notable company of men and women, including members of the Indian Commission, officials of the Indian Bureau, army officers who have been engaged in the work of making over the Philippines and Porto Rico, educational and other government representatives, agents of various associations that have for years been struggling for the rights of dependent peoples, secretaries of home mission boards, leading editors, educators, philanthropists, all active workers for human weal, animated by a common purpose to secure the rights and the best conditions for those who cannot obtain their rights without help. One feels at once the moral earnestness of such a conference. It is good to know that the country has such disinterested and noble citizens, who hold the highest interests at their true value and will not bow the knee to Mammon or any minion of unrighteousness.

As he has done from the first, Mr. Smiley, whose eighty-four years sit lightly upon him, opens the Conference with a

reading of Scripture, choosing one of the great chapters of Isaiah in which the prophet portrays the deeds and results of unrighteousness. Present conditions are seen clearly reflected in the Old Testament mirror, into which the reverent rendering causes all to look. Dr. Dunning is asked to lead in prayer. Then Mr. Smiley, before introducing Chancellor Brown as presiding officer, expressed his belief that the American Indian is one of the finest types of character in the world. "In any Indian country not debauched by the whites, property and you are safe; other-



ALBERT K. SMILEY, L.L.D.

wise you have to look out." Briefly he outlined his own position concerning the Indian and the government treatment of him, which he declared magnanimous without parallel. They must remember that the Commissioner of Indian Affairs today has almost no power, is tied hand and foot, yet held responsible by the public. It was a most humiliating position. He had great confidence in these men. Two of them had been given power and did splendid work. Commissioner Morgan (at his death Secretary of our Home Mission Society) had power, and what he did is

seen all over the Indian country today. Leupp had power; all others have been handicapped.

With this introduction the Chancellor of New York University, Dr. Elmer E. Brown, was placed in charge, and once more proved himself an admirable presiding officer, holding the speakers to time and conducting all things with dignity and order. He said the Conference had a world problem to consider, for under modern conditions no tribe or race can long be kept from contact with civilized people. Guns, whiskey and the Christian gospel are going to reach all people. The



CHANCELLOR ELMER E. BROWN, LL.D.

white man's burden is that of saving dependent peoples from going under. This is the other half of our internationalism. A brief message, but with the world view, and at once the topic of the first session was taken up.

This topic was the Indian and his need of protection. We had addresses by S. M. Brosius, Washington Agent of the Indian Rights Association, Acting Commissioner Abbott and Law Adviser Merritt of the Indian Bureau, and by two members of the Board of Indian Commissioners—Hon. George Vaux, Jr., and Hon. Warren K. Moorehead, the latter telling the tragic

story of White Earth. It was made plain that the Indians still need protection and far more than they have had against the whites who seek to swindle them out of their lands and money. All agreed that the Commissioner of Indian Affairs should be clothed with ample powers and held responsible. The policies outlined by Messrs. Abbott and Merritt were sane and embodied desirable reforms. Ex-Commissioner Valentine, whose administration was so highly commended last year, confirmed Dr. Smiley's statements as to the way in which the commissioner is hampered from above and below, and showed how intolerable the situation had been. The discussion proved that the friends of the Indians are awake to the dangers that threaten him, and alert to see that he gets his rights. That made the Indian sessions well worth while.

The chief subject of discussion concerning the Philippines this year was their independence, which was strongly advocated by two natives, Maximo M. Kalaw, aged only twenty-one, a student at Georgetown University, and Gabriel Lao, a Manila attorney, as well as by a number of others. The young student gave a genuine oration, and was a living illustration of the fitness of some Filipinos for self-government. There was a singular unanimity in the expression that the Filipinos ought to be granted self-government, with guaranteed neutralization of territory, as soon as they should prove their capacity to govern themselves. As to how soon that would be there was a decided difference of opinion. The Filipinos say they are ready now, and find some supporters, although not many. Representative Jones of Virginia was on hand to explain and defend his bill which proposes to grant independence at the expiration of eight years, with such extension of self-government meanwhile as shall afford opportunity to demonstrate what the people can do. This measure was strongly assailed as ruinous to the Filipinos and false to our trust. The pros and cons were so well argued as to leave many more in doubt than they were before the discussion began. Congressman Jones feels sure that his bill will pass Congress, but that is another matter. The Con-

ference expressed no opinion, because the platform planks require unanimous assent, and this was evidently out of the question.

Aside from this phase, the educational work was set forth most interestingly, also the reform prison experiments at Bilibid Prison and in the Penal Colony. Sanitary achievements under our army direction were fully described, and missionary work was treated by Chaplain Philip M. Finegan of Bilibid Prison and Dr. James B. Rodgers of the Presbyterian Mission in Manila. There was a fine educational exhibit, by the way, with displays of lace and embroidery and other handiwork which proved the great manual facility of the Filipinos. By no means the least interesting feature of the day was Major John P. Finley's description of the great work he has been doing for the past ten years without intermission among the non-Christian Moros, the wildest and most warlike tribe of the islands.

We must see to it that the Filipino lands and people are not exploited. We have given them good government, facilities for education and self-development, and such conditions as they never knew under Spanish subjugation. We have given them also a new conception of Christianity, that is destined to transform the life of the people.

Porto Rico presents the question of citizenship as a burning issue, and the speakers seemed agreed that it would not be possible to win the real allegiance of the Porto Ricans until they were granted American citizenship under territorial government. The former editor of the *Porto Rico Eagle* drew a rather dark picture of the conditions of the "jibaros," or peasant class, forming one-third the population of the island. Our system of education, he said, gives too much to the few, and nothing to the many. Porto Rico is neither rich nor prosperous, so far as the majority of its people are concerned. Absentee landlordism is a peril there, and American exploitation. Mrs. Wood, founder of the Anti-Tuberculosis League of Porto Rico, pleaded for Porto Rican citizenship. After promising them American citizenship fourteen years ago, is it fair, she asked, to class them still among

"dependent peoples?" Admitting that our government has done good work, educationally and in stamping out anæmia, the question was now one of rights and citizenship. The 150,000 Porto Rican school children who salute our flag would never learn to love it until we made it their flag too. The sentiment was unquestionably in favor of establishing the status of the Porto Ricans at the earliest possible moment.

At the closing session on Friday evening, after the declaration of principles was presented by Dr. A. J. Brown and adopted, the feeling of the Conference toward Dr. and Mrs. Albert K. Smiley and Mr. and Mrs. Daniel Smiley, joint hosts, was expressed felicitously by Congressman Fitzgerald of New York and Dr. Charles L. Thompson of the Presbyterian Home Mission Board. The far-reaching influences of the spring and autumn conferences were recognized, and the present sessions had certainly demonstrated the fact that their mission was not ended. Dr. Smiley responded, declaring in his regular formula that "this had been the best conference ever held." In many respects this was unquestionably more than a refrain that has become a standard bit of Lake Mohonk pleasantry. The proposal to work for an inspection service that shall really inspect, so as to make a repetition of the Chippewa outrages at White Earth impossible; the demand for prompt legal action in all Indian matters and for a reconstruction of the Indian Bureau, and the emphasis laid upon protection, made the Indian part of the Conference unusually important.

The addresses and discussions were absorbing in interest. Equally valuable was the between-sessions fellowship, and the informal talk on all sorts of questions. The one topic tabooed was politics. And that three days' rest from the current political talk was like an oasis in a desert pilgrimage prolonged through many months. There were great subjects to deal with on the mountain top—those subjects of human weal in which self-interest vanishes and Christian altruism abounds. We were all better for the experience, and knew that "it was good to be there."

A Summer Institute in China

By Rev. Percival R. Bakeman of Hankow



NEW departure in the effort to raise the efficiency of Chinese Christian Workers is the Institute held this year for the first time from July 9-18 on the beautiful grounds of the Presbyterian College at Hanchow, the capital of Chekiang Province. The Institute was planned to provide an opportunity for spiritual and intellectual

refreshment for the Christian workers, many of whom spend the year isolated in a wilderness of unsympathetic heathenism.

That the Institute reached a real need was clearly evidenced by the response of those for whom it was established.

The anticipated attendance of 60 or 70 was swelled to just one short of 200—representing eight different missions, including Presbyterians, Methodists, Anglicans, Baptists and China Inland Missioners—the smallest delegation numbering 29. And this diverse gathering of many communions,—varying in age from youth to gray hairs and in training from the college graduate to the country laborer who scarce could read his Bible without prompting—all these devoted themselves harmoniously for four hours a day under the most com-



EXECUTIVE COMMITTEE, CHEKIANG CHRISTIAN WORKERS' INSTITUTE

petent teachers, Chinese and foreign, to a serious study of regular courses extending through eight sessions on Biblical and al-

is far beyond our power of computation.

The devotional half-hour of the Morn-
services provided the spiritual tone and re-
ing Watch and the evening inspirational
ligious warmth needed to fuse into living
reality the severer lessons of the class
room. Din Li Ne, the angel-faced evan-
gelist, and Dr. Yang, whose remarkable
yet sane and natural experience compelled
him to leave a lucrative medical practice
to preach the gospel, were the leaders in
bringing the message which lifted the gath-
ering to a higher level of Christian life and
devotion to Christian service.

One of the most interesting and signifi-
cant things was the spontaneous and en-
thusiastic demonstration by this represen-
tative body of Chinese Christians on the
question of church unity. The subject was
proposed by the Chinese. The discussion,
consuming two entire evenings, was par-
ticipated in almost exclusively by them.
And even the most sophisticated of the
missionaries was unprepared for the in-
tensity and unanimity of opinion expressed.
There was even serious discussion as to
how the Chinese Church would manage,
should the parent denominations in the
homeland withdraw their aid because of
the heresy of union. The emotions of the
delegates found expression this year in the
appointment of a committee "to beat the
drum and blow the trumpet"—as the pic-
turesque Chinese has it.

The sentiment of the meeting on the
question of union was depicted most graph-
ically in two cartoons of heroic size dis-
played at the closing session. The first
represented "The Church as it is"—in the
form of seven *tablets* each bearing the
name of one of the denominations. These
were arranged depending from one another
by connecting links representing respec-
tively the Provincial Federation Council,
Christian Endeavor, Sunday School, Y. M.
C. A., Week of Prayer, and the Institute.
The second cartoon showed "The Church
as it WILL BE." A circle with a red cross as
center bearing the inscription, "The Chi-
nese Christian Church," formed the core
of a larger circle divided into twenty-four
segments each naming one of the provinces
or dependencies of the Chinese Republic.
This is the ideal of Chinese Christians.



FIRST SESSION, CHEKIANG CHRISTIAN WORKERS' INSTITUTE, JULY, 1912, HANGCHOW, CHINA

lied subjects. What this means in broad-
ened vision and deepened consecration to
the 200 preachers and their scattered flocks



The Balkan Triumphs

EVENTS have moved with startling rapidity in the war declared by the Balkan States upon Turkey. Montenegro was quickly joined by Servia, Bulgaria and Greece, and Bulgaria threw a mighty army into the field, moving directly towards Adrianople and Constantinople, while the Greek forces attacked Salonica. Before the combined advance of the allies the Turkish army proved ineffective and was crushed in a great battle on the plain lasting through more than three days of terrible bloodshed. The Turks fought with their well known desperation, but were no match for their better armed and better fed Bulgarians, who have one of the best fighting machines in Europe, and in Czar Ferdinand have one of the ablest commanders. The Porte, alarmed for Constantinople, has repeatedly asked the Powers to mediate and impose an armistice, but the Powers could not agree and declined. At the time of going to press, it looked as though Constantinople must fall and the Turk be at last driven from Europe.



A Long Misrule

Whether the Powers decide to establish the Turkish government in Constantinople or not, the dominion of Turkey in Macedonia has come to an end. It would be a crime to rob the allies of their victory, but international complications have hitherto led to the maintenance of Turkish rule in Europe, and may again prove stronger than right.

In any event it will be a great thing for the Slavic and Greek peoples to be freed from a government that has been a matter of exaction to the limit, of brutal massacres and cruel oppression. A Balkan empire that should preserve the *status quo* and stop the plottings of Austria on the one side and Russia on the other would be a guarantee of peace not likely otherwise to be obtained. Whether this could be worked out so as to give Russia the desired access to the Mediterranean for her fleet and shipping, and secure for Austria the port of Salonica on the Adriatic is a grave question. It is for this Russia and Austria are striving, and just this the other Powers are anything but desirous to see them get. It is a game of diplomacy and selfish scheming, with scant regard to the rights and welfare of the Balkan peoples. They have had to take whatever came to them for more than four hundred years, and surely have now earned a right to first consideration.



The Ottoman Downfall

Constantinople was taken and became the Ottoman capital in Europe in 1453. For nearly five hundred years the Turk has been ruler and tyrant and bane in lands that were known as Christian before the Moslem dominion. Between the Greeks and Slavs and the ruling Turks there has been racial hatred and constant bickering and outbreaks during the centuries. Repeatedly the oppressed have risen in rebellion, but without coherence or force enough to

gain freedom; while since the Powers assumed to regulate international affairs the Turk has been kept in power by treaty when overthrown in war.

many qualifications, but the Crescent has long enough held place in the city that, under a Christian civilization, would be the most beautiful in the world.



Gradually, however, the Turkish dominion in Europe has been limited, while the newly created states, like Bulgaria, have developed strength. May nothing now prevent the reconquering of Constantinople and its establishment as a Christian capital. This war cannot be described as a religious war without

A Few Facts

European Turkey comprises six provinces, besides Constantinople and its environs, which have a separate administration, as our District of Columbia does. The Turkish provinces are bordered by Montenegro, Servia, Bulgaria and Greece. The population of Mace-

donia is made up about equally of Greeks and Slavs (Bulgarian and Serbs), with a strong tincture of Albanians. The Turks are in a decided minority. Each of the Balkan States now in alliance has for years striven to gain advantage in Macedonia, and racial rivalries have been keen and bloody. Greeks and Turks and Bulgarians and Serbs have fought each other. Not until now have the Greeks and Slavs made common cause against the Turks. It is said that



RELATIVE SUPPOSED MILITARY STRENGTH

the so-called Christian races—the Greeks and Bulgarians—have committed atrocities upon each other quite as bad as anything the Turks ever did, and the Turkish government did not interfere, because when these people destroyed each other they were not a menace to Turkey. The combination of all has brought Turkey to disaster. Widely divergent stories are told of the Balkan peoples, but nobody will deny them bravery, initiative and indomitable spirit, and as for self-development in government they have never had a chance. As to the different religions in European Turkey, they are, in the order of number of adherents, the Mohammedan, Greek Church, Greek Catholics or Uniates, Armenians or Gregorians' and Protestants, the latter few in number, mostly Bulgarians and Armenians, converts to the American missionaries

in Turkey. There are also Jews of whom about ten thousand profess Mohammedanism. The Patriarch of the Orthodox Greek Church is in Constantinople. The Armenians have suffered most at the hands of the Moslems.

○

American Missions a Leaven

A writer in the *Review of Reviews* after describing the situation, pays this tribute to the work of the American Board: "No notice of the religions or educational institutions in Turkey would be complete without a few words on that admirable offspring of American thought, the Robert College at Constantinople on the western shore of the Bosphorus and once described by a Russian as the greatest enemy of Russia in Turkey. From it came some of the men who may be said to have created modern Bulgaria. The present prime minister of Bulgaria, Mr. John Gueshov, was a graduate of Robert College, as was Mr. Stoilov, one of his predecessors now dead, and many others who sprang to the front when the young nation needed leaders and organizers. Others of the various Christian races of Turkey derived their inspiration from the same source." Thus in European Turkey and the Balkans, as in China, the missionary educational work has exercised an influence not to be measured. It is good when the evidences of it come out in the crises. At latest reports Robert College and the Congregational missionaries had not been disturbed, but they are in a perilous position.

○

A Chinese Statesman

We think our readers will not only be intensely interested in the address of President Yuan Shi Kai of China to the officials of the Republic in the provinces and the members of the National Assembly, but will regard it as the product of a statesman worthy to lead his people

in a new era. Give it a careful reading. It inspires renewed confidence in the ability of the Chinese, and is exceedingly characteristic. The religious tone at times is perfectly natural and bears every evidence of sincerity.

O

Our New President

MISSIONS does not enter into politics, but now that the people have made their choice it is proper to express gratification that the President-elect is a Christian gentleman, as well as scholar and statesman. He elevated the campaign by his dignity and courtesy and his clear discussion of issues. It is something to be glad of that one of the finest utterances ever made concerning the Bible and its place in our national life came from the man who has been chosen chief executive of the nation. As the retiring President leaves office with the respect and esteem of the best people of the country, so his successor will enter it with general good will and wishes. Woodrow Wilson, like Grover Cleveland, began life in a Presbyterian parsonage. Son of a minister and member of the Church, he has carried his religious principles into his public activities. The presidency is a severe test of character, but Scotch Presbyterian is pretty good stock to stand it, and we shall all expect the best. By the way, Vice-President-elect Marshall is also a Scotch Presbyterian and an elder in the church.

M

MISSIONARY OPTIMISM

THE optimistic spirit of the outgoing missionaries is always noticeable. They know well that they are going to a difficult and serious work, that will try their courage and faith and endurance. They realize, although only partially and imperfectly, that the separation from family and friends and country will cause many an hour of homesickness. Yet they are full of op-

timism and enthusiasm. The call of the Lord for this specific service is upon them. They are not ascetics or pietistics. The evidence of red blood in their veins is sufficiently clear. They do not profess sanctity above their fellow Christians. They have a saving sense of humor. But they have taken a measurement of life and of what they believe to be its best and most influential and effective use. And having done that, with an implicit faith in God and in the power of the gospel of Jesus Christ to save, they are buoyed up by a splendid optimism.

This is essential. Such optimism is Christian in the fullest sense. The lack of it would be fatal to the best success in the mission field, just as it is in any field of Christian endeavor. An examining committee, looking carefully into the temperament of missionary candidates, would be perfectly justified in declining to recommend for a commission any young man or woman who was tainted in any degree with the pessimistic or lugubrious or quarrelsome spirit. It must be that committees or secretaries look after this matter, since we see such uniform optimism and good nature in those who are commissioned.

And this gives chance to say that what we need in all our churches is more of this Christian optimism. Not a blind shutting of the eyes to evils that need to be corrected, or to perils that confront us in our work, but a prevailing and uplifting faith in the God who has promised to work with and through us. We need a more triumphant note in our church work. This note should ring out clearly from the pulpit and be the dominant temper in the pews. The church is set for conquest, and the victory is sure wherever God's people are faithful and aggressive.

The church at home is to reassure the missionaries who represent it in foreign lands by equalling them in optimism, and by such loyal support as shall prove a mighty faith in the outcome of the missionary enterprise in which the Church is engaged.



M ISSIONS wishes Merry Christmas to every member of its large family of readers! Its December issue comes out in holly colors, and the central group gives the artist's conception of the chief birth event of time. The contents of the number will command close attention. The address of President Yuan Shi Kai is of large importance. Miss Crawford's Sketch is unusual. The pages overflow with good things. Dr. Barnes appears snow-balling in July out in the Rockies. Christmas is not lost sight of by any means. The Editor takes the reader to the Mohonk Conference on a personally conducted tour. What one ought to know about the Balkan situation is put clearly, and there are a dozen articles which cannot be named here that will touch the heartstrings and should loosen some purse-strings as well. Merry Christmas!

¶ The name of the Christian Endeavor Society in China is literally "The Tug-with-all-your-might Society." Not a bad idea literally for the church as a whole.

¶ Dr. Arthur H. Smith, returning to China in July last and making visits to the centers of influence to learn the conditions and prospects, writes to the *Missionary Herald* concerning the present situation. He does not prophecy but indicates the difficulties if not impossibilities confronting the government. The real crux of the struggle now and for the indefinite future, in his judgment, is the relation between the central government and the provinces. This has always been an unsolved problem, and Yuan Shi Kai has to meet it in aggravated form, since the new ideas of republican independence are abroad. He regards Yuan as one of the few men in recent Chinese history equal to their position. With this judgment the reader of Presi-

dent Yuan's address on another page will be inclined to coincide.

¶ MISSIONS welcomes Rev. Clifton D. Gray, Ph. D., to the editorial fraternity. He becomes associate editor of the *Standard* with Mr. J. S. Dickerson, who has so long kept that paper at the forefront of our religious press. We wish him joy in his important task.

¶ Dr. W. H. Foulkes has resigned the pastorate of Rutgers Presbyterian Church in New York to devote his time to the Presbyterian undertaking to raise several million dollars to provide for veteran ministers. We ought to set up our campaign for five million dollars before long, and keep Secretary Tomlinson busy.

¶ The Central China Famine Relief Committee reports over \$500,000 received and distributed; and 100 missionaries representing 21 societies gave from one to six months' time to this work, which furnished support for not less than 650,000 persons and put 130,000 men at work. The plan of providing work and paying for it rather than merely giving aid worked admirably.

¶ The American Board (Congregational) has seven stations in European Turkey where the war is raging, with thirty-six missionaries at work. Three of the missions are in Bulgaria, and four in Macedonia. The Methodist Episcopal Board of New York has a small missionary force in Bulgaria, chiefly north of the Balkan range. The missionaries are trusted by all parties. The missionary treasurer in Constantinople cabled on the 6th of November that all was well there and peace was looked for speedily. Mob uprising in Constantinople is the chief danger, but the warships of the nations are on hand to prevent such outbreaks if possible, and the European quarter will be guarded.



GREEK CHURCH AT RIGA TURNED INTO A BAPTIST CHURCH

A Mighty Evangelistic Wave in Russia

Pastor Fetler's Forward Movement in Riga

By Rev. A. McCaig, of London



ANY wonderful conversions have taken place in connection with Pastor William Fetler's work in Russia, but not the least striking is the recent conversion of a Greek Orthodox church build-

ing into a fine Baptist chapel in the fair city of Riga. The population of Riga is chiefly Lettish, and the Lettish Baptists have several strong churches, one of which rejoiced in having Mr. Fetler as a zealous and useful member in the early days of his Christian life before he went to college.

While Mr. Fetler's great work has been among the Russians of St. Petersburg and Moscow, he has always had a desire to witness for Christ among his own Lettish kinsfolk in Riga, and the opportunity came in May when he was invited to undertake a special mission. From the beginning the mission was wonderfully blessed. The people flocked to hear the word. The largest buildings available

were crowded. Mr. Fetler throughout was kindly treated by the governor of Riga, who allowed him somewhat unusual privileges in the conducting of his services apart from any registered church. Some of the meetings were held in a large German Baptist church building. The grand thing was that at all the meetings there were many conversions. Mr. Fetler says that he has never seen such a wonderful movement of the Spirit of God. Literally, hundreds have been led to the Saviour.

A large Greek Church building built by private enterprise and rented by the government for military services came into the market. There were many eager to purchase it, but Mr. Fetler secured it at the remarkably low price of \$19,000, including the land, which is alone worth the money and is constantly increasing in value. The conditions were \$5,000 down, the remainder to be paid in installments spread over five years. The converts and friends were called together and at an enthusiastic praise and prayer-meeting, gifts and promises were made amounting to

\$3,500. Several loans were also made and the building soon passed into their possession.

The opening meeting was fixed for Sunday, June 30, and an urgent invitation from Mr. Fetler induced me to repair to Riga for the occasion. Reaching the city on Friday morning, I made my way at once to the Dom or Calvary House, as the erstwhile Greek church is now called, the name being "writ large" outside the building in the three languages freely spoken in Riga—Russian, Lettish and German. I found the work of preparation going on with great enthusiasm. Most of the workmen were converts, giving their services free. The church building is substantially built of wood on a brick foundation. It is slightly cruciform in shape, about 160 feet in length and in breadth. There is a small gallery at one end and another at the side. Like most Greek churches it has no seats, but the friends have made a "contribution" of chairs. Some bring one or two, some sending six or twelve to make up for those who cannot give any. In this way 1,050 chairs were provided, and a number of benches have been made by the workmen.

On Sunday morning, hours before the time of meeting, people came pouring in and at ten o'clock every available spot was occupied and hundreds failed to gain admission. There must have been considerably over 2,000 people, more than half of whom had to stand, and they stood patiently throughout four hours of a most interesting service. In the early part Mr. Fetler recounted the religious privileges granted through the czar's manifesto of 1905 and read part of the manifesto in Lettish and Russian. Then all the congregation sang the Russian national hymn, and Mr. Fetler prayed in Lettish for the czar and imperial family, and his assistant, Mr. Negrath, prayed in like manner in Russian. A pleasing feature was the singing of Luther's battle song. How this seemed to touch the people! Old men and women sang with tear-filled eyes and shining faces while the younger ones exulted also in their fathers' God. For these Lettish folk, unlike the Russians, have known

the gospel for generations. Address and greeting were given by Pastor Lambert, of Milan, and other visiting brethren, myself included.

There was much singing by choirs Lettish, Russian and German, and throughout much enthusiasm prevailed. Mr. Fetler gave an earnest address but deferred the opening sermon till the evening meeting. A telegram of thanks to the governor was sent and the meeting closed about two o'clock.

The evening service was at six o'clock, when again a great company gathered. Again we had much good singing and a number of addresses, including one from the representatives of the Evangelical Christians in Riga, who said that the great blessing for which they had long been praying had come. Mr. Negrath gave a powerful address in Russian, translated into Lettish by Mr. Fetler, who at its close made an earnest appeal for decision for Christ. Considerably more than 100 people at once rose to their feet and remained standing while the pastor spoke some special words of counsel to them. After this came the sermon, which the preacher made his manifesto. This was listened to with intense interest, and was evidently full of power. The meeting lasted till ten o'clock.

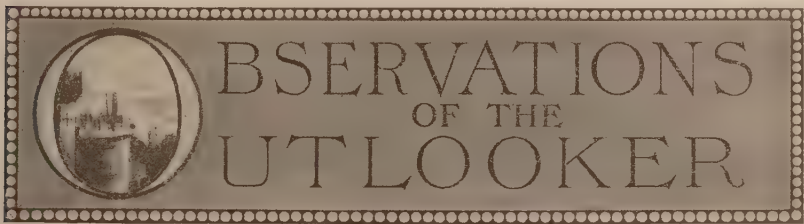
Altogether it was a wonderful day. Meetings were held every night in the week. Seventy or eighty people every night confessed Christ. The second Sunday services were marked by great power. In the morning over eighty people rushed forward to the front when the opportunity was given and professed their desire to follow Christ, while about thirty others stood for the same purpose in different parts of the building. The spontaneity with which the people come is really wonderful. They kneel in prayer, they answer the questions of the preacher, they openly and audibly declare their acceptance of Christ, and their shining faces and sparkling eyes certify to the reality of the change they experience. Mr. Fetler has adopted for the converts here or at St. Petersburg a badge consisting of a little bow of red and white ribbon, the red indicating the blood

of Christ, the white purity remitting from its application. The object is that when the converts wearing it are asked what it means, they have an opportunity in giving the explanation of witnessing for Christ; and whatever one may think of the plan it is certainly a good test of the sincerity of these converts to be willing to wear the badge, and there have been many instances where the confession evinced by it has been blessed to others. I was struck with the number of elderly and middle-aged men and women among the confessors, many of them looking very intelligent and all eager and earnest. At the evening service there was again a goodly number of penitents.

At the believers' meeting on Saturday evening I was charged to convey to American and British Baptists the greetings of the Riga converts. They were most enthu-

siastic in response to the pastor's suggestion on this matter. Of course Mr. Fetler is not relinquishing his work in St. Petersburg. That site remains the center of his operations, but he hopes to give a good deal of attention for a time to the work in Riga. A good Baptist preacher from the south of Russia has been helping at St. Petersburg while the mission at Riga has been in progress, and after the opening meetings I went with Mr. Fetler to St. Petersburg, where he had an enthusiastic welcome, Mr. Negrath remaining to superintend the work in Riga. After a week or two in St. Petersburg, Mr. Fetler again returned to Riga. Pray for him and all his great work. Help is still needed for the building fund and will be gladly received by the American Baptist Foreign Mission Society, Boston, Mass.

Spurgeon's College, London.



OBSERVATIONS OF THE OUTLOOKER



HE Outlooker had occasion recently to spend a Sunday in a beautiful village in the Berkshires, and as a student of the rural problem was curious to know what the churches were doing. He found a fine Congregational stone church on the main street, with stone parsonage connected by a cloister passage. The entire property was complete, and signified wealth and refinement in the congregation. Not far distant was a new Catholic church, an imposing stone edifice but not nearly so attractive as the other. These were the leading churches, although the Episcopal was also stately. Free from engagement in the evening, and learning that the only evening service was at the Congregational church, the Outlooker went to join in the

worship, and incidentally see what kind of an evening congregation gathered in the splendid temple.



In the large audience room, with its rich oak woodwork, were just under fifty persons, less than a dozen of them men, and all in the rear, so that the minister had a score of empty pews staring him in the face. A fine looking man was the minister, and becoming in his clerical gown. He sat on a slight platform in front of the rather high pulpit during the opening service of song, which seemed perfunctory—three hymns which were sung by the choir with little help from the people. Congregational singing really requires a congregation. Then the preacher ascended the pulpit and read a chapter from the Old Testament, the prophet Micah's picture of evil times upon which the nation had fallen. The choir followed with an

anthem, well enough rendered, but without appositeness, and adding no warmth to the service, which greatly needed some kind of stirring up. Without further delay the minister announced his subject and began to read his discourse. His subject was "Are Campaign Contributions Legitimate or Illegitimate?" The Outlooker's heart sank, and kept sinking as the preacher proceeded. The man was interesting, but his talk was neither interesting nor edifying, and was characterized by a rather frequent attempt at smartness but not the note of genuineness. A rehash of current newspaper gossip and investigating committee testimony, with morals attached now and then—well, the Outlooker confesses that it was a sad disappointment, and he went out not wondering at the size of the congregation. It was quite as large as the service warranted. Bribery talk to a handful of women and girls and a few church-going men! Not the slightest spiritual vitality or inspiration anywhere. O the pity of it!



Not that the Outlooker is so stupid and out-of-date as to think that a minister should not sometimes preach on citizenship and righteousness in politics and all that. He is indeed very broad in his ideas concerning pulpit themes. But there are suitable times, and there is a right way and a wrong way of doing this particular kind of pulpit work, and he got hold of one who was doing it the wrong way—and going through a series, too, so the calendar said. We have got to take our religion more seriously, and put heart-beat and passion into sermons if real men and women are to fill the pews and be active in the work of the kingdom. That is the kind of old fogey the Outlooker is.



It is a great thing to rub against people who are engaged in large undertakings—idealists, philanthropists, cosmopolites, men and women of affairs. Nothing rejoices the Outlooker like more outlook, and one gets it from such people as this. There is nothing quite so inspiring as a company of thorough-going altruists, who have learned that in altruism is joy that abides. With a common motive there is every diver-

sity of opinion as of gift. But that common motive holds the group together. Indeed it is the seeing things from different angles and seeing them differently that maintains the interest. Out of the courteous clash of opinions comes the clearer view of the common end. According to the observation of the Outlooker the thing to be feared by young people today is intellectual and moral stagnation. It is a great thing to get into a debating club.



What a heroic life was that of General Homer Lee, just closed. A crippled boy with insatiable thirst for knowledge, dependent upon his own exertions, endowed with genius for military tactics, he made his way through preparatory school and college, dreamed dreams of wonderful things to be done in China, and went over to reorganize the Chinese army, then a laughing stock of the nations. Get the story and read it, for it is a unique record of achievement and seems like a fairy tale. But this young man accomplished his purpose, and when the Chinese revolution came there was an army ready to overthrow, not sustain, the Manchus. He did much to make the Republic possible.



The Outlooker Notes that—

The united churches of Pekin gave a reception to Dr. Sun Yat Sen during his visit to the capital. He is known throughout China as a loyal believer in Christianity. The American Board church was packed with 1500 people, and hundreds were disappointed. Dr. Sen was welcomed and then spoke, after which there was a reception. Dr. Sen captured Pekin, Chinese and Christian alike, and when he left there was a much more hopeful feeling regarding the future of the Republic which he did more than any other man to create.

Dr. A. H. Smith, who knows the Chinese well, says that the women of China are the keynote of that Republic, as of ours, and a few of them are already eager and insistent to have a share in the administration. There is no prejudice against this course in China.



GOLDEN LEAF MILL AT BANNACK, MONTANA

Visiting a New "Old" Mining Camp

By Rev. L. G. Clark, Sunday School Missionary in Montana

IN company with our colporter for southern Montana, Mr. John N. Fuss, I have made a visit to Bannack, where we spent a few days in special meetings, working up an interest in religious matters and organizing a Sunday school. Bannack is one of the oldest mining camps in Montana. It was far-famed in the early sixties. At one time it was the capital of the Territory, and had a population of several thousand. It is known as the place where some of the most notorious of the "road agents" met death, as a just penalty for their evil deeds, at the hands of the Vigilantes, who had to take the law into their own hands in those stirring days when the gold fever was at its height in Montana. There were bands of men in the country then who seemed devoid of all good, and feared neither God nor man.

This once renowned camp has for many years been almost abandoned. A few families remained, however, and last year there was something of a new start, as some promising quartz mining developed. There were perhaps 150 to 200 people there

at the time of our visit, and no religious work of any kind was being done. When our colporter learned of this destitution on a previous visit, he arranged with me to go with him and see if anything could be done to establish some Christian work, at least to organize a Sunday school.

Thus it came about that the colporter and missionary started behind the Society's good team on a twenty-five mile drive up into the mountains west of Dillon. Although the drive was a hard one, as we were obliged to cross over a mountain road at an altitude of between 7,000 and 8,000 feet, we enjoyed it, as the day was pleasant. We reached Bannack in time to arrange for an evening service in an old church building now used as a school-house. We found a good Baptist family by the name of Evans, who entertained us kindly, and did what they could to encourage us in our work. As they could not furnish us lodging, we found a room in the hotel (one time court house) where we were comfortable.

Our evening congregation was quite

large, and we found that nearly all present would be glad to have a Sunday school established. We had five services in all, two of them for the boys and girls. The second evening we organized a Sunday school, and Mrs. John Evans was chosen superintendent. She is somewhat timid, and hesitated to undertake the task, but agreed to accept and do the best she could. Her family, of husband and four fine children, all except the youngest members of the Dillon Baptist Church, is worth to the cause, I am sure, all that it has cost

to do whatever mission work we have done in this part of the state.

During our meetings, in addition to organizing the Sunday school, six or eight of the young people, from ten to nineteen years of age, made profession of faith. Mrs. Fuss will do all she can to help them, and in some way this field ought to be cared for. The self-sacrificing work of our colporters (and Mrs. Fuss deserves full share with her husband) is deserving of all honor. They are rendering a service of great value.



FIRST GOVERNOR'S HOUSE AT BANNACK

Glimpses of Colportage Work

A NEW FIELD

Foundations are being laid in Northern California by Eugene S. Stocking, recently appointed colporter of the Publication Society. He is securing pastors to foster the work and permanent results are expected. "Humboldt County is a very needy field, more so than any other place I have seen or heard of so far. And now that the Southern Pacific Railroad has a permanent survey of the coast it will be a very important field. Three or four more workers are needed in these three northwestern coast counties. Another railroad is com-

ing to the coast and may make Trinidad its ocean port. No religious work is being done there, nor has it had any for over a year. I hope to start a Sunday school there soon. Only in Eureka and nearby towns has any definite work been done, except at some of the more promising points by other denominations.

"The pastor in Eureka promises to have the church keep in touch with the far-off out of town Baptists and with those who are interested and shut-ins, who would like to receive letters, tracts, etc. This is encouraging. In six other places I have

asked pastors to do this, but never has one promised to do it.

"At Arcata there are seven resident members and there had been no preaching for over two months. Preaching services have been resumed and one Sunday-school class has doubled and we are hoping they will try once more before disbanding."

IN CHINA

The Publication Society is engaged in colportage work in China through a gift of money to the China Baptist Publication Society. In acknowledging the gift Rev. A. E. Chambers, General Secretary and Treasurer tells of multiplied opportunities. "I was very glad to get this draft as we were greatly needing it. This is a day of multiplied opportunities for our Society. I wish that we could receive from America \$10,000 a year for colportage work in this country, especially during the next five years. The doors are wide open to us everywhere and among these hundreds of millions of people colportage work is needed as it is needed nowhere else on the face of the earth. We could increase our force of colporters ten or more fold this year if we had the money with which to support them. Requests are coming to us from all sections of China."

AMONG THE ROUMANIANS IN OHIO

In Cleveland there are six or seven thousand Roumanians either Greek or Roman Catholics with two churches well established for a number of years. L. A. Gredz, the missionary colporter there, says: "Two societies as well as two weekly papers are more or less opposed to our work; the prejudice and bigotry wrought up by priests and press not only tend to keep people away from the mission but actually cause many doors to be shut in our faces. But many barriers have been removed. I am the only worker in the mission; a short time ago we had from five to ten people, now we have from fifteen to forty-five at our meeting and this growth is largely the result of calls I have made. Meetings are held every evening excepting Monday and Thursday. I have classes in English, Biblical History, and Church History, besides conducting meetings and preaching services. There is

great need for good tracts in the Roumanian language. The eagerness to read can be easily seen among the men when a leaflet or book is handed to them."

A NEGLECTED FIELD IN MONTANA

Missionary Colporter C. G. Christiansen writes: "When I took up the work here in February, 1911, being assigned a territory larger than the State of Iowa, I was surprised to find that there was not a Baptist Church in it and that it was entirely untouched by the Baptists. We have organized two churches and hope soon to organize others. I have found a large number of Baptists scattered over the territory. I have one of the most neglected, wicked and needy fields of the West."

BAPTIST LITERATURE VALUABLE

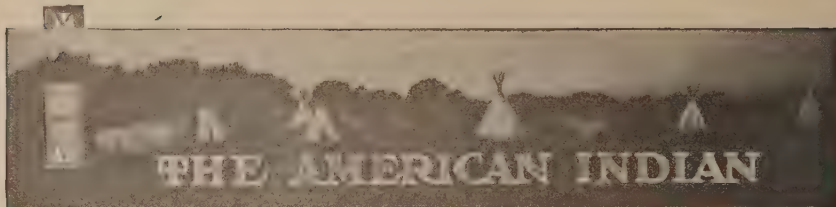
Missionary Colporter E. Frank Johnson, who is working in connection with the New York State Convention, has been reaping a harvest of souls. He has baptized nearly every member of the little Baptist Church at Ellery. It can scarcely raise one hundred and fifty dollars toward pastoral support yet it secured the whole of its fifty-two dollars apportionment. He finds tracts and Baptist books of great value in building up the work there. A recent convert is now planning to become a missionary.

BIBLE DISTRIBUTION IN MISSOURI

"Do you ever find a home without the word of God?" is frequently asked missionary colporter J. S. Hodges. He usually replies, "Yes, occasionally," but recently he found eleven families in one month without a Bible. It is a joy to be able to supply this need.

POLISH ROMAN CATHOLICS

In a report received from M. Anutta, missionary colporter among the Poles in Wisconsin, he stated that he had sold twenty-three Bibles, forty-three Testaments, ninety-six books and had distributed over three thousand pages of tracts. He also gave away some copies of the Scripture. The Scripture reported sold was without exception purchased by Roman Catholics.



The Passing of Amos, Son of Lucius

By Isabelle A. H. Crawford



THE camp was six miles from the mission. It was composed largely of the nearest of kin, about fifty in number. As we drove up, dogs innumerable rushed upon us, but slunk back as the Indians flocked from the tent villages.

Death was hovering near, so the greeting was almost silent. A few of the older people took me in their arms and their hot tears fell upon my shoulders. One by one others came to take my hand, drop it, and suddenly turn to the west. There was an outer circle of motionless figures wrapped in blankets with bowed heads, too stricken to extend a welcome. Lucius was not among their number. Poor Lucius! Holding back till he thought the rest had extended their greetings he staggered from an arbor, weak from exhaustion and with face swollen from weeping. Seizing my hand, as if to lean upon it, he, too, abruptly turned from the radiant sun and gazed through blinding tears, off toward the tent where his loved son lay. At last with an effort and a trembling hand, he lifted my conversation tube to his lips. There was a long suppressed, "Oh," followed by, "I am—so—glad—to—speak into this once more. Jesus — has — answered — our — prayers. You have come in time. My—poor—boy—is—alive—yet."

Suddenly there was a succession of shrill screams and Mokeen, his poor old father, rushed frantically into the crowd. Gathering his "white papoose" up in his

arms, he turned away from the sun toward the tent and gave himself over to uncontrollable crying. Smothered sobbing filled the air and the beaming sun looked down upon a scene of indescribable pathos; little groups of weeping Indians facing the sunset and a white tent, apart from the rest, trying with Christian fortitude to say, "Though He slay me yet will I trust in Him."

As soon as I could gain control of myself I signed, "Wait! Let us all try to stop crying," and pointing to the tent I walked with Lucius toward it, followed by Akometo, Doyemah, Spotted Horse and a few others.

Poor little Amos! Wasted to a skeleton, and with every feature distorted, he looked at me with eyes that spoke of intense suffering. There was a long steady gaze of silent recognition and slowly a faint smile lit up his countenance. Then Minnie, his faithful wife, slipped away and Lucius took her place at the bedside. The parched lips moved. Lucius bowed his head and raised it bravely in a few moments. A sad silence followed. After several attempts the message was finally given. "Amos—Amos he say—Amos he says to tell you—how glad—he is—to see you—face—once more. When—he heard you were coming—he asked—everybody—to pray—that his life—might be spared—till you got here. Jesus has—answered our prayers—you—you—are the one—who brought him—into the road—the Jesus road—and now—that—he—has—seen—you—he—is—ready—to—pass on—to the—beautiful Home."

Poor Lucius! How he ever interpreted it, I do not know.

As soon as I could speak I bowed over the death bed and said in a clear, slow voice: "Amos, dear" (the eyes looked up

little brother and sister and many more. How happy all will be to welcome you home." Such a glad smile passed over Lucius' face at the mention of Mabel, the wife he adored, that I could not go on.



LUCIUS AITSON, OUR INTERPRETER, AND AMOS HIS SON

into mine), "It is kind of Jesus to bring me to you in time. I am glad to see you. It won't be long now till you leave for the Beautiful Home. Jesus will meet you at the door and you will find inside waiting for you your dear little mother, Mabel, your little daughter Grace, the

The white lips moved, Lucius kept his head down a long time after they were still. This is what he heard: "When I get there—I will tell them—how—kind—everyone—has—been—to—me; and—I will thank—Jesus—for—sparing—my—life—to—see—her—face—

once—more. My father—I want—you—to—pick up—the Jesus—work—after—I—am—gone—and—push—it—like—you—used—to—before—she—left.” The dying eyes looked first at Lucius and then at me. The senses were failing but Christian consciousness was alert.

Smoothing the hair tenderly back with both hands Lucius arose. The wife took his place. The old woman nurse, at the other side of the bed, walked round and folded me in her arms. All wept silently. Outside a great awning had been placed in front of the tent. Some seats had been arranged and many blankets spread upon the ground. Slowly and sadly men, women and children gathered.

What a friend we have in Jesus
All our sins and griefs to bear.
What a privilege to carry
Everything to God in prayer.

It was Amos' favorite hymn. He had translated it into Kiowa and now it echoed around his dying bed. Bravely it was begun, everybody singing, then one by one voices ceased and the rest sang louder. Over and over again the words were repeated by little groups, here and there. As feelings became uncontrollable, others recovered and took up the strain.

Can we find a friend so faithful
Who will all our sorrows share?
Jesus knows our every weakness
Take it to the Lord in prayer.

Never shall I forget the singing of that hymn. The sun was sinking toward the west. I sat on the ground talking to Mokeen. “Jesus has let me visit you once more,” I signed. “He has brought me in time to say goodbye to your dear grandson and to ask you once more to

put your feet in the Jesus road.” With bowed head, the tears falling on the withered grass, the old man sat dumb—thinking, thinking, thinking. Suddenly a hand was placed on both our shoulders and Lucius' voice said “Ema!” (come!). Hastening to the tent we found Lucius and Amos with clasped hands. Reaching for my 'phone Lucius said, “He wants to give one more message to his grandfather.” Mokeen bowed his whole body over a chair at the bedside and waited as if for the executioner's axe. The sunken eyes turned toward him and in a voice scarcely audible, Amos said: “My grandfather!—You know I love you—and you love me. My time—has come to leave—the earth. Will—you—promise to—meet me—in the Beautiful Home?” The eyes stared awhile and then the drooping lids closed over them. Lucius broke down. I was perfectly helpless. Unconscious of wife, children, father and friends, his body racked with pain, Amos' last thoughts were for a lost soul. Sobbing aloud the old man answered: “My dear grandson, I know that you love me and you know that I love you. I have held my heart back from Jesus too long—I hold it back no more, I give myself to Him now. I will meet you in the Beautiful Home.”

A look not of earth passed over the dying face and again the thin lips parted. It was a long, long time before Lucius lifted his head and said between his sobs: “My dear boy—says—this—is the last—thing—Jesus—has for—him—to—do on—earth. Now—he—is ready—to—go—on!” Poor Lucius!

We passed out of the tent, and before the rising of the sun the spirit of Amos was with His Lord.





A Prayer for Zeal

ALMIGHTY and most merciful Father, we give Thee humble thanks for the light of Thy Gospel. Make us more grateful for this Thy mercy, and more zealous for the salvation of all mankind.

Visit in mercy the Church of Christ; enrich it more abundantly with the grace of Thy Holy Spirit; and bless its endeavors to make known Thy Truth. Unite, as one man, all who are truly labouring for Thee. O Thou Lord of the harvest, send forth laborers into Thy harvest! Fill with Thy Spirit those whom Thou hast sent forth; and enable them faithfully and boldly to preach, among all peoples, the unsearchable riches of Christ. Keep them from the snares of the world, deliver them from all evil, and make them wise to win souls. Upon all the converts whom Thou hast gathered to Thyself, through Thy laboring servants throughout the world, pour out Thy Holy Spirit, that, as Thou hast begotten them again unto a lively hope, so they may ever be followers of Thee as dear children. Grant that their faith and hope and love may grow exceedingly; make them to be ready to every good work, and more especially to exert themselves for the salvation of those around them; that so, by their zeal and faithful testimony, by their holiness and fruitfulness, they may glorify Thy Name, and bring in unto Thee such as shall be saved. This we ask in the name of Thy Son our Saviour. Amen.



PRAY

That the Church of Christ may be pure and strong.

That in Christian lands there may be enlisted behind the missionary forces at home and abroad an adequately intelligent, giving and praying church.

That the native churches in non-Christian lands may speedily reach the point of

self-support, self-government and self-propagation.



The Purging Process

We are brave in big trials but it is idle to suppose that the chief purging process comes in that way. It is rather in the endurance of petty annoyances, the submission to delay, the continual grinding down of rough points by countless social frictions. There is significance in the Bible statement, "And the Lord sent the hornet." We all have a little faith, a little hope, a little love. God means us to be filled and possessed by these agencies of light and thus realize their potencies to the farthest limit. "Every branch that beareth fruit, he purgeth it that it may bear more fruit."—G. L. Kloss, D.D.

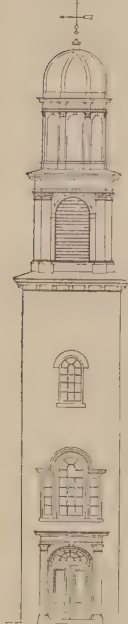
When people's feelings have got a deadly wound they can't be cured with favors.—Geo. Eliot.

It is better to keep sarcasms pocketed if we cannot use them without wounding friends.—Christmas Evans.



Two Remarkable Articles in "Missions"

And What Resulted from Their Publication



IN the October issue, in connection with Dr. Hill's soul stirring article on "The Immortal Seven," we gave two letters from Dr. J. Ackerman Coles of New York offering to put a bell in the old church tower at Salem, and then, since one was already there, changing the offer at Dr. Hill's suggestion to a bronze memorial tablet. When the offer was brought before the Tabernacle Church at Salem, resolutions of acceptance were passed, welcoming and accepting the proffered gift, and expressing deep and grateful appreciation.

In printing Dr. Coles' letters, we said that if the first article brought a tablet, the second one, in that issue, ought certainly to bring an offer of \$10,000 for the work in Burma. What it did bring

straightaway to Dr. Hill was the following letter:

DR. COLES' LETTER

My Dear Dr. Hill:—I have received my attractive and well gotten up copy of *Missions* for October, and read therein your interesting article entitled "The Immortal Seven." The frontispiece of The old Tabernacle Church at Salem, and the picture of the Judson Prison Memorial chapel at Aungbinle, Burma, on page 715, suggest the propriety of a harmonious architectural union of the two, by adding to the said chapel a facsimile reproduction of the belfry and tower of the old Tabernacle church, through which Judson and his four companions passed to and from their ordination Feb. 6, 1812. The bell for the same would be of brone, cast with the names thereon. If such a memorial should prove to be acceptable to the building committee at Boston, I would gladly bear the expense of the undertaking, the bell to be rung by a native convert, in July, 1913, on

the anniversary date of the arrival in Burma of Judson and his heroic wife, 100 years ago.
J. ACKERMAN COLES.

The Prison Memorial chapel referred to is designed to commemorate Judson's year and seven months in jail, nine months in three pairs of fetters, two months in five, six months in one pair and two months of a more varied experience. At night the prisoners were "strung;" that is, their chains were threaded upon a pole, so as to limit the prisoners to a restricted space. Dr. Judson wore the marks of his fetters to his dying day. He became accustomed to picking up a weight of 14 pounds as he walked, so that all his life he had a habit of lifting up his feet with a peculiarly high step, which was a characteristic of his gait which everybody noticed.

A CHANGE OF PLAN

When the matter came to be studied by the architect it was seen that the Salem tower, of the beautiful colonial order, could hardly be made to unite harmoniously with the gothic lines of the Memorial Church, and Dr. Coles instructed his architect to prepare instead a drawing of a campanile, in which should be placed a Meneely bell. Surely the ringing of the bell at the centenary, as suggested, would give a strong touch of sentiment to the exercises, and the idea is as original as the form of many of Dr. Coles' benevolences. It was also decided that it would be better to erect the campanile in Moulmein, as the scene of Judson's chief work.

This is not the only result of the stirring articles. A large correspondence has shown the profound interest taken in the history of the beginnings of our foreign mission enterprise which has been so wonderfully prospered during the century. Dr. Hill has been kept busy answering letters, and has been asked by many to continue his writing. This he has promised to do, and the next article in the series will be on "Judson as a Bridge Builder."

In this connection the letter which Dr. Hill wrote to Dr. Coles in reply to his first letter is so characteristic that we give extracts from it here, with what he says of the donor of tablet, bell and campanile:

FROM DR. HILL'S REPLY

My dear Dr. Coles:—I send herewith the picture of the Tabernacle church. There is a bell in the tower of our edifice. But, if you please, with all the urgency and importunity that I can command, I beg leave to ask you to consider the beauty, possibly the duty, of erecting a tablet in front of the church, inside the fence, close to the street, memorializing in bronze the names of the missionaries who laid the beginnings of foreign missionary work in three denominations, who were ordained here and were sent from here as the first men and women to knock at the door of cruelty and heathendom in Asia. Near the spot that I am so warmly commending to you, as a site for this memorial, is a tablet showing that, on the same street and only a few feet removed, stood the court house of the town where some forty persons were tried for witchcraft, and in a later building, where the greatest address ever delivered to a jury was made by Daniel Webster in the famous Frank Knapp case, where he used the expression, "There is no escape from confession but suicide, and suicide is confession," and "Murder will out." Salem is the most conspicuous show-town in the country. Thousands of persons are here every year to visit our museums and our colonial objects of interest. The Tabernacle church stands on the corner of Washington and Federal streets. The famous tune, "Federal Street," is named for one of these ways and was written upon it.

I appeal to you respectfully to weigh three other considerations: First, the church has already a legacy of \$70,000 toward a new stone edifice which is to stand on the same ground, hence the future of the sacredness of the spot is assured; second, the church spent a large sum in celebrating the centennial of the ordination of the first foreign missionaries. It put a new tablet on the settee showing that five missionaries were ordained also 100 years later, marking the time to an hour, but did not have the money to put up any worthy memorial reciting the immortal

fact that you are willing to have inscribed on a bell, but which I am urging you to have written in lasting letters, where thousands will be inspired by it, who would not see it nor even know of it if it was up among the stars instead of down among the people. I appeal to you, in the name of the boys and girls that would be taught and incited by it.

The church stands in the best location in town. Every judge and lawyer and witness and client passing from the railroad station to our three court houses would pass by it. The first Baptist church is on Federal street just around the corner, and beyond the court houses, which are on the opposite corner from the Tabernacle church, and the boys and girls from there would be stimulated by it and other boys and girls in town would read it.

This First Baptist church is a shrine. Judson's first letter asking for support was written to Dr. Bolles, its pastor. The second Mrs. Judson came out of this church and was present and read a poem when the first Mrs. Judson made an address here. The first Mrs. Judson taught school here. I am seeking to suggest to you that the very ground, so saturated with history, reaches out her hands to you. Thirdly, Dr. Worcester, an earlier pastor of the Tabernacle, believed and said that the Tabernacle church, considered simply as a church, and not as a Poet's Corner nor as a burial place of kings, but as a church considered on church lines, is the most famous church in the world. Be good enough also to weigh the fact that persons who do not honor great deeds will soon observe that there are no great deeds to honor. I believe that a worthy tablet telling the story that you yourself proposed to inscribe on the bell, put down on ground where persons can see it, would be almost like an angel from heaven in directing and inspiring young people in the direction of self denying useful labor. It would say to them as if from the Almighty, "Them that honor me, I will honor." And now, dear doctor, I have no words to thank you for your noble letter, for your generous, unselfish, and welcome offer. I have even thought that it has been nothing less than the operation of the Blessed Spirit of all Grace that has led your mind and heart in this direction.





THE BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY
Secretary W. T. Stackhouse, D.D.

**OUR OBJECTIVE: TEN CENTS PER WEEK PER
MEMBER AS THE MINIMUM FOR MISSIONS**

Intensive Campaign Work

BY SECRETARY STACKHOUSE



INDICATIONS are such as to convince the writer that greater things are fast gathering around our missionary organizations. A larger vision of the Kingdom, a deeper sense of individual responsibility, and a greater consecration of energy, money and life are essential requirements in the advancement of the Master's work. These requirements are being manifested in a marked degree in our missionary campaign this year.

Pastors are showing increasing interest, and unflinching purpose for the realization of the Laymen's Missionary objective in their congregations.

CAMPAIGN WORK

In our last article we referred to the campaign that was then being carried out in the Shiawassee Association in Michigan. It was my privilege to assist Dr. J. Y. Aitchison and the other workers in the field for eight days commencing September 29th. The Movement was brought to the attention of about every church in the Association. We appealed to this Association to set the pace for others by making the Every-member Canvass, and by increasing their gifts to our combined Missionary enterprises to what will reach or exceed ten cents per week per member on an average. The last word I have had from Dr. Aitchison would indicate that the brethren are now hopeful of realizing this splendid objective this year.

It is with gratitude to God that we have read the report of the action taken at the State Convention in Michigan. Beside adopting the Baptist Laymen's Missionary objective the Convention voted to inaugurate a State-wide Campaign with a view of bringing the missionary contributions from our people covering the whole State up to an average of ten cents per member per week. This surely is most gratifying. We congratulate the Baptists of Michigan on this splendid forward step. We know enough of the men in that State to convince us that Michigan will "win out" in this undertaking.

But Michigan is not the only State that is "expecting great things from God and attempting great things for God."

It will be remembered that our Baptist Laymen's Movement made the challenge to the State of Idaho, that our Baptist people there attempt to reach our Laymen's Missionary objective. A Campaign was inaugurated in July last, and is now being pushed forward with vigor under the generalship of our untiring State Secretary, Rev. W. H. Bowler. We give below a few lines from his letter of October 12th, which tell their own story: "We are pressing the campaign in Idaho to the best of our ability. Three churches have reported that the objective has been reached or passed. Twin Falls is within \$100 or less of the objective, and an aggressive campaign is on in Boise, which now looks hopeful of success. Canvassing Committees are at work in a number of churches. Up to date no church has reported failure. We are carrying the deputation campaigns into all the churches,

holding several every week. We expect to press the battle until victory has been won."

Good for Idaho! It will be a great uplift to our work to have this whole state with its many local problems win a victory for missions in reaching the objective stated.

But blessings never come single-handed. There is another State that is likely literally to fulfill the assertion "The last shall be first" in this campaign. We refer to South Dakota. At our last National Convention in Des Moines, in conference with Dr. Shaw, the State Secretary, we told him that we were looking for some State that would definitely undertake to make a test of our Laymen's Missionary methods in a State-wide campaign. He at once proceeded to show that South Dakota always leads, and that this was the best State in the Union for the test. He also said South Dakota had suffered from crop failures, and if they can do it then any other state in the Union can do it. Needless to say that kind of argument prevailed, and arrangements were made to begin operations in South Dakota in October.

Rev. S. D. Bawden, the missionary on furlough from his Ongole field who is assisting us this year, was sent to help Dr. Shaw set up the campaign. During the State Convention at Aberdeen, Oct. 9-14, we put a challenge to the people as follows: That a vigorous campaign be organized for the purpose of making an Every-member Canvass for missions by which the pledged income to missions would reach or exceed an average of ten cents per member per week for the resident membership of our churches for the whole State, by Nov. 25th. The challenge was most heartily accepted and the plan of campaign endorsed by vote of the Convention. Immediately following the Convention Dr. Shaw, Mr. Bawden and the writer began the campaign among the churches. We held meetings and conducted conferences at the following places: Aberdeen, Alcester, Vermillion, Huron, Pierre, Rapid City, Deadwood, Watertown, Madison, Mitchell, Sioux Falls, Trent, Dell Rapids, and Viborg. In the

centres named we were able to touch over thirty churches. During the last week of the campaign we were joined by Dr. Frank Peterson, Dr. D. D. Proper, and T. H. Hagen, representing the three national societies.

Of the churches taking action so far not one failure has been reported. Four pastors have guaranteed the amount from their churches in sections of the field we were not able to visit. One of these churches was Spencer. When the members learned of the pastor's action, and his confidence in his people, they at once began the canvass and secured more than the required average.

The seventeen German Baptist churches in the State are already above this average and plan to go higher. The Scandinavian churches so far have endorsed the plan with enthusiasm and will doubtless have exceeded this average when the final returns are in.

Pastor Kelley, of the church at Pierre, sent the following letter one week after our visit to his field:

"Total budget needed to be pledged \$2,800. Total amount pledged with allowance for shrinkage, \$2,801. Total missionary budget according to apportionment \$435. Total now pledged for missions \$520, and the follow-up committee has not yet rendered its report. If Central South Dakota with a crop failure, and a flat real estate market can do this, and accept the Stackhouse challenge, all other parts can."

This church has about 100 resident members. It looks now as if South Dakota would lead the country. This has been our most successful campaign so far.

We cannot put into language our appreciation of the work of our pastor and general workers in this field. They are doing a mighty work for the Kingdom. Some of these men are among the great men of the world. They are "doing the little things as though they were great things, because of Christ's majesty, and they are doing the great things as though they were little things because of Christ's omnipotence."

The Bloom of the Christmas Tree

By Mary Mapes Dodge

At night we planned the Christmas Tree
In the pretty home all secretly;
All secretly, though merry of heart,
With many a whisper, many a start,
For children who'd scorn to make believe
May not sleep soundly on Christmas Eve.

And then the tree began to bloom,
Filling with beauty the conscious room.
The branches curved in a perfect poise,
Laden with wonders that men call "toys",
Until we merry folk stole away
To rest and dream till dawn of day.

In the morning the world was a girl and a boy,
The universe only their shouts of joy,
Till every branch and bough had bent
To yield the treasure the Christ-child sent.
And then—and then—the children flew
Into our arms as children do,
And whispered, over and over again,
The oldest, newest, sweetest refrain,
"I love you! I love you! Yes, I love you!"
And hugged and scrambled, as children do.
And we said in our hearts, all secretly,
"This is the bloom of the Christmas Tree!"

—St. Nicholas.

WOMAN'S WORK IN HOME MISSION FIELDS

CONDUCTED BY MISS FRANCES M. SCHUYLER



Publishing the Glad Tidings on Home Mission Fields

BY FRANCES M. SCHUYLER

CHRISTMAS Day is rapidly approaching, and that the great event "is casting its shadow before" is made evident by the preparations all about us.

The anticipation of the return of the greatest holiday of the year brings with it a vision of a cozy room in the dear home nest, filled with romping girls and boys, rejoicing in the wonderful tree all abloom with lovely gifts and dazzling decorations, and a row of stockings filled almost to bursting, hung about the old fashioned fireplace. So vivid is the picture that we see again the unbroken family circle and the faces of those whose unselfish love and tender consideration made the day, with all its precious associations, an undying memory.

Our missionaries upon the various fields, among hundreds to whom Christmas means nothing except a release from the daily grind of harassing care, take this opportunity to present Christ as a personal Saviour. Many heads of families will attend the Christmas exercises because their little ones are participants. The result often is gratifying, as the missionary has the joy of making the personal appeal to hearts that have been touched by the story of the wonderful Babe of Bethlehem and the sweet singing of gospel hymns by childish voices.

Interesting, indeed, would be a series of pictures of the various celebrations on each of our fields. On the Pacific Coast the children of Syria, France, Spain, Italy,

Germany, Russia, Mexico and America, as well as those of the Orient will hear the story ever new of

"The Baby shut from Bethlehem's inn,
About whose feet the wise dumb creatures pressed.

The little nestling hands, the downy head on Mary's breast."

In the humble chapel, the rural school-house and the stately church edifice will these our representatives hail with joy this opportunity to present Christ. The coming of the "Jesus birthday," as our Christian Indians call it, is eagerly looked for and their plans for the observance of the day involve the delivery of boxes and barrels sent from our mission circles and bands. May their expectations be fully met.

To no people does the acceptance of the "Jesus religion" come with more power than to the Indian. "Why did he not come to us? We would not have treated Him so," said a Kiowa chieftain, as he listened to the missionary's recital of the rejection of Jesus by His own people and the subsequent trial and crucifixion. "We must give something to Jesus on His birthday," was Gotobo's word to his people, as they gathered to celebrate their first Christmas at Rainy Mountain, after the missionaries had come to them, "Back in the Jesus way," he continued, "they give gifts to each other on their birthdays. Why cannot we give Him something on His own day?" and in the name of his five little grandchildren Gotobo dropped five nickels upon the table. Others followed his example until twenty-five dollars had been given to Jesus.

A prominent feature of the program among several tribes of our Indians is the recitation in concert of the story as found in Luke 2: "And there were shepherds abiding in the fields." This oral method has a twofold purpose. The eyes only of the careless listener may be caught by the glitter of the trees, but his deeper consciousness is reached by the words spoken in his own language. On one field, in the year 1911, the missionary held eight Christmas services and told the story to hundreds of Indians, many of them hearing for the first time of Jesus Christ the Redeemer of the world. This year it will be told in the camps of the Kiowas, Cheyennes, Arapahos, in the Hopi and Navajo villages, to the Monos, Piutes and Crows in the little chapels or in school-houses, and to our children of the Orphanage in distant Alaska.

Not to the Indian alone, or to the mission schools in the cities of the great West, will the "Glad tidings of great joy to all people" be repeated, but the young women, acting as general workers in the vast undeveloped districts, will travel by any conveyance available to reach the remote sections, and meet as many engagements as possible, that the mining camps and the isolated Sunday schools may have a share in the great joy that fills the Christian's heart at this season.

In our great cities too, with their thousands of neglected little ones, our missionaries are putting forth every effort and developing their resources that all in their industrial and Sunday schools may receive some portion of the Christmas cheer.

Is it practical, do you ask? Are the results commensurate with the effort? Let our missionaries answer. Miss Augusta Stewart writing of a former occasion at the Hungarian Mission in Rankin, Pennsylvania, says; "The program consisted of addresses in Slavish, Hungarian, and German. Could the loving hearts which had helped to make our Christmas pleasant, have seen the company consisting of ten nationalities; could they have looked into the faces of the teachers who had sacrificed time and money to carry on the work; could they have witnessed the baptism of three Slavish people on Saturday night;

know the influence of a child over a parent in repeating lessons learned at Sunday school; then see that father enter the school, accept Christ, quit drinking, become a teacher and follow Christ in baptism, and see our school on New Year's Day with over one hundred present, would they not sing with us, "Praise God from whom all blessing flow."

Our little Orientals in the kindergarten are filled with the spirit of the hour. They continually ask, for days previously, when the "Jesus party" will take place? Frequently they exclaim, "I love Jesus. Why He not come now? I like to see Jesus. I like to go to His house." They love the pictures of Jesus and the children and the verse, "Suffer little children to come unto me."

The instances of the blessed ministry in the name of Christ are too numerous for further mention here. The representatives of the Woman's American Baptist Home Mission Society are moved by a realization that not unto us alone, nor yet to our favored nation, was He born, but that "the cradled Hope of all the race" was sent that weary women and neglected children might bask in the light that "He, who was the Dawn to our night," brought in His coming, nineteen hundred years ago.



What is the Three Million Dollar Campaign?

BY MRS. A. G. LESTER



It is the great movement that was inaugurated at the Northern Baptist Convention in Des Moines, to enlist every Baptist man, woman and child in a great and continued missionary effort to bring our contributions to all the missionary societies to a basis of three million dollars a year.

If the great world is to be won to Christ and He is depending upon us to spread the "glad tidings" we must be up and at it now. Those already enlisted must be more in earnest, and the thousands of indifferent Christians must be brought into line for this great campaign.

A few figures will show how small a proportion of our membership is now enlisted. For example, in the states of New York, Massachusetts, Ohio, Illinois, Minnesota, Iowa and Nebraska, the report of last year shows that out of a total of 116,196 women and girls in the associations, but 29,990 contributed to the work of the Woman's American Baptist Home Mission Society, the total amount given being \$88,768.17. If the remaining members had contributed in the same proportion, the amount for the work would have been almost *four times as large*. These figures represent only a small section, and the contributions to only one of our societies.

How many churches have felt that their obligation was fulfilled when they met their apportionment we do not know, but we are certain that this will never do the work that needs to be done.

Does \$3,000,000 sound too big? Do you know that five cents per week per member would raise it? Is that too much to expect from Baptists, from a people with such traditions as ours? Baptists are not poorer than other denominations, but they are down toward the foot in missionary giving.

This movement means that we are going to come up higher, where we belong, and not only reach the three million dollar mark but a much higher one before we get through with this advance movement. In this effort all the societies are to unite and all are to share.

The followers of Christ never had such an opportunity as they have today. God is calling His church to this grand world conquest. Are we worthy to bear His name if we do not respond to His call?

Let the campaign begin NOW in YOUR CHURCH. Hunt up and enlist the indifferent ones. Get those who are giving to increase their contributions if it be but a small amount. Above all do not be satisfied with just meeting your apportionment. That is only the minimum.

There is no reason in the world why we should not go up to Detroit next May and report that the contributions to all our missionary societies amount to "THREE MILLION DOLLARS."

Mrs. A. E. Reynolds, Principal

Considerable mail comes to the Training school and to the headquarters of the society, addressed to Mrs. Reynolds as "Acting Principal," and "Field Secretary."

Mrs. Reynolds is the *principal* of the school, fully elected and authorized. Her resignation of the field secretaryship was announced at the time her formal election as principal was given to the public. But it is worth while to call attention to the change of titles once more. Mrs. Reynolds's great versatility enables her to fill with equal acceptability various offices.

Her duties in the Training School do not lessen her keen interest in the work of the missionaries on the field and her wide experience and extensive knowledge as a field, and also as a corresponding secretary, are available for consultation when necessary. But her mail should be addressed, if it is a matter concerning the school and its interests, to Mrs. A. E. Reynolds, Principal, Baptist Missionary Training School, 2969 Vernon Avenue, Chicago,



To All Persons Interested In Alaska Orphanage

Goods intended for our Orphanage on Wood Island, Alaska, should be sent to Mrs. H. W. Foster, 302 Olympic Place, Seattle, Washington, who will forward them to the field for which they are intended.

It is found that considerable repairs will be needed on roofs of buildings because of falling ashes, and contributions for this purpose will be gladly received. All such gifts should be sent to our treasurer in Chicago, Mrs. Emma C. Marshall, 2969 Vernon avenue, and not to the field.



CAGUAS, P. R., SUNDAY SCHOOL

"Counting Earthly Gain but Loss"

BY MINNIE L. MATTHEWS, NOVINGER, MO.

As we view the work here at Novinger from every standpoint, we constantly say,

in earnest in all that she does. Five or six years ago she had scarcely courage to read a verse of Scripture in public, much less offer prayer or give a personal testimony. Our women's meetings are full of

enthusiasm. The women study the Scripture lesson for the day before coming to the meeting. Almost invariably as we gather for our midweek prayer service, one or more of them tell how much these meetings do for them. Recently we have organized cottage prayer meetings, holding one each side



NOVINGER BAPTIST
SEWING SCHOOL

"What hath God wrought." Growth is the keynote of our seven years of service among the miners and their families. This is true intellectually as well as spiritually. Only yesterday one of our most earnest and influential members said, "My husband and I would not take anything for the years we have lived here, for they have meant growth along all lines of Christian work for both of us. I believe the Lord put us here that we might have room to grow." This woman now has charge of the primary department of the Sunday school, has been president of our Missionary Society the past year, is secretary of our B. Y. P. U., and is truly



NOVINGER JUNIOR B. Y. P. U., BOYS' BRANCH

of town on Friday evenings. We have never been in need of a home to meet in, and the attendance has been large, occupying two rooms. Different nationalities attend and we are glad to note among our number girls and boys in their teens.

A woman who has been in deep trouble because of the crimes committed by her son has not allowed even this to dampen

her Christian ardor, but is again a faithful member of our Sunday school at Mine No. 1. She has the respect of everyone because of her consistent life. One of our choicest young women in the same camp has lately surrendered to Christ, and her life is telling for Him among her associates. June 6, our Industrial Schools held a joint entertainment consisting of songs, recitations, drills, dialogs and "Old Time Plays." It was a great success and delighted parents and pupils. We have launched the "Red and Blue Contest" among our boys and it is creating a new interest in our "Boys' Band." At the end of six months, the losing side is to give the winners a social.

I had the pleasure of sending thirty-three examination papers in the Christian Culture Courses to Philadelphia this year from my Junior Society in town. One little girl of seven, who took this examination in two branches and stood first-class in both, has since been gathered home as one of the "Precious Jewels" she so loved to sing about. Her parents, brothers and sisters sorrow not without hope.

When our Juniors meet in joint session with the B. Y. P. U. it is encouraging to note the ready response to the call for prayer, testimony, etc., from younger and older ones alike.

One of the finest young men of the community, who was an associate member of our "B. Y. P. U.," a regular attendant at Sunday school and a real helper around the church, died on Sept. 5th. No one doubted that he was a follower of Christ. "By their fruits ye shall know them."



"Strong in the Strength Which God Supplies"

BY ADA L. SHEPHERD, SALT LAKE CITY

As I look back over the past year and see the wonderful way in which God has gone before and opened the hearts of the people to receive the message, I am conscious that He has again fulfilled His promise, "Certainly I will be with thee."

While I am the missionary for the Burlington Mission, my work has not been confined to that district, for as a worker

more especially among the Mormon people I have had special cases to look after in all parts of the city. I have had the joy of seeing three women who were formerly Mormons baptized since I last reported. Two of these women were sisters. They formerly lived in Michigan, where they heard Mormonism expounded by the missionary elders and were baptized into the fellowship of the "Latter Day Saints." They came to Utah some twelve or thirteen years ago. For a time they were fairly satisfied, although many things puzzled them. One thing they could not understand was the difference in the lives of the elders they had known in the mission field and at home. However, one of the sisters went through the Temple with her husband, and she has since told me that her experience in that place first led her to question the "truth" that she had received. She went again and again to the Temple in the hope that she might get the peace of soul she wanted. But instead of finding peace she experienced great unrest, so she decided to attend no meetings of that church or any other. She was in doubt and hopelessness when the Lord sent me with the message of peace through believing in Him, and the need of accepting the finished work of Jesus Christ. Her sister likewise had felt her need of the Saviour.

The other is a young woman who was converted to Mormonism in London, England, through the efforts of a cousin who had been sent from Utah on a mission. She was baptized by him against the will and wish of her parents and friends and returned with him to Paradise, Utah. Very quickly her eyes were opened as she saw pleasure seeking and desire for temporal advancement to be the chief objective in the lives of the Mormon people. The terrible lack of reverence and the Sabbath breaking with other inconsistencies distressed her and finally overcame her until she too tried to find peace of soul in worldly amusements, but she was far from happy. In her younger days she had attended a Baptist Mission School in London and the teachings received there constantly recurred to her mind. I had been praying for her and had several conversations with



GRADUATES FROM MISS DRESSEL'S PRIMARY SCHOOL IN SALT LAKE CITY

her, when one day, about three weeks before she was baptized, she came to me and asked me to teach her the truth. The result was she accepted Jesus, gave a very clear testimony of her faith in Him and her desire to follow Him fully. She was baptized and her life since has shown that she was indeed "born from above." One of her young friends said to me a little while ago, "What a difference there is in Winnie's face. What has caused it?" I answered, "She has found peace in believing in Jesus Christ. She is a new creature in Him." Now Winnie is a probationer in St. Luke's Hospital. Her desire is to be a Christian nurse. Miss Harris, of the Woman's Home Mission Society, who was passing through Salt Lake City, was present at her baptism in Immanuel Church. We have received others for baptism at our Burlington Mission. One an old lady of 80 years and another a young married woman, while the third was a young man. During the year we have organized a missionary department in connection with our woman's work.

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 "Joy to the world, the Lord is come."

First Fruits Among the Russians in Los Angeles

BY EMMA L. MILLER

Yesterday was a red letter day in our Russian Mission, and indeed, the past week has been full of encouragement and joyful surprises. If our friends could know the difficulties they would understand something of the gladness of this week's experiences. Two young women for whom I have worked have joined the night school and are happy in it. Two men of families have come into the school through the efforts of one of the pupils, and one young man who had dropped out returned bringing another with him, who had come directly from Russia.

Yesterday was the best day we have had, for we saw one man who has come irregularly to the night school, but regularly to the prayer-meeting, confess Christ in baptism. This is the first baptism since the mission opened a year ago. We now have six men and three women who are Christians and attend the services faithfully.

The meeting last week for the examination of the brother who was baptized was

a unique experience for me. I met him on the street in the afternoon and he told me that pretty soon he would be a Baptist. I left him and went to the chapel to get ready for the night school and found it full of things that had been taken from the two houses in the rear that were burned in the afternoon. The electric light was cut off and so we could have no night session. I went to notify the pupils and Brother Molokonoff, our leading Baptist brother in the Russian work. When he found I was at liberty for the night he asked me to come and hear the examination of John Nokoff, the man who wished to be baptized. We had seven Baptists present and began the examination at seven o'clock and it lasted until nearly eleven. It was certainly a strenuous examination that the man was made to pass. Few ministers have to go through a more rigid one to enter the ministry. They began the meeting with song, prayer and a Bible lesson on what it means to be a Christian and a Baptist, after which each of us was asked in turn to question the man. This filled two hours, when we left him and went into another room and a consultation of another hour was held. All the points were reviewed and each was called upon to vote for or against recommending him for baptism. There was no dissenting voice and he was recommended for baptism to the Temple Baptist church, as most of our workers in the mission are from that church. The next night I took him and two of the brethren to the deacons' meeting and after he had been examined and recommended to the church for baptism, he was taken to the prayer meeting and formally received.

It was the wish that he should be baptized in our chapel so that the Russian people might see the ordinance. We had reason to fear that they might not come, as many of them have been so bitter in their opposition to our Baptist work. I spent one day last week in superintending the cleaning of the chapel and in decorating it. It never looked so pretty as on Sunday. We had covered the walls with large pictures of the life of Christ, flowers lent their additional charm, and the effect was pleasing. Our morning Sunday school

was merged into a song service and prayer meeting. One new man was present, a Russian socialist, and Brother Molokonoff gave a strong talk on purpose for him. The pastor is always earnest but this morning he was seemingly inspired as he pleaded with the man to turn to Christ.



ALMA WALLIN'S GIRLS' CLUB, SWEDISH CHURCH
IRON MOUNTAIN, MICHIGAN

The baptism was in the afternoon and the people filled the house to overflowing. The audience represented men, women and children as well as all our workers in the mission to whom I had written, asking them to be present. There were also a goodly number of our pupils from the night school and some American friends who had not been there before. The services consisted in plenty of gospel songs in Russian and English, three addresses in Russian, and a season of prayer closing with the baptism. Then other songs were sung until the brother came in when they surrounded him and prayed. In the evening we had a joyful service in the home of one of the brethren. They told

me they were not through welcoming him for next Sunday we are to have a public welcome service to which the Russians will be invited. They do not mean that this man shall come into the church without knowing at least what it means to be a Christian and a Baptist and feeling that he is to live a new life in Christ.



\$315 BUILDS A CHAPEL LIKE THIS ON CAGUAS, PORTO RICO, FIELD. WHY NOT MAKE A CHRISTMAS GIFT OF ONE?

"He is Faithful, Who Hath Promised"

BY EMMA C. CHRISTENSEN, AUBERRY,
CALIFORNIA

October 1st was the third anniversary of my coming to Auberry. During that time the Lord has wonderfully blessed the work.

The last few weeks in September the Indians had been away working and left the missionaries without a constituency. Of all the Indians only seven remained at Auberry. One of these is our Junior deacon, Dick Jose.

The first time I saw Dick was at a meeting conducted in a little Indian hut. Miss Schofield was already quite well known among the Indians, but this new "mother" that had come to stay with them was quite a curiosity to the young people. Dick and several other young men stationed themselves directly at the feet of the missionaries and kept up a continual flow of conversation during the whole service. The change that has come to Dick is nothing short of a miracle and could only have been wrought through the grace of God. During the week he works

at a saw-mill several miles up the steep mountain side. On Sunday he wends his way to the little mission home to spend a quiet worshipful day, trying with his meager knowledge of the English language, to learn to read His word and sing hymns of praise.

Last Sunday, after our little prayer-meeting, he was asked; "Dick, how is it, when the men drink and gamble, do they ever ask you to drink with them?" The answer came, "No they never ask me now to drink, they know me. I no drink no more." Was not that a splendid testimony to the Christlike life of this Indian brother? Another Sunday he was asked if he was not very tired after his long walk. He answered, "Yes I am pretty tired sometimes but I never too tired to come to the Mission on Sunday."

During the season our people were busily at work in the fruit, near Clovis. Several times during their stay some one of the missionary force at Auberry has spent Sundays with them and has been rejoiced to see large crowds of Indians finding their way to the auditorium of that place. These have come to hear the Word of God and sing the good old gospel songs rather than to spend the day in idleness. Many efforts have been made to draw the Indians into sinful pleasures on the Lord's Day but mostly without success. For instance, there is the baseball game of which all Indians are fond and the cheap moving picture show, which would have been a great attraction to them before they found the "Jesus way."

There have been several deaths during the year. One of the saddest things I have ever witnessed was at one of these funerals. The service was a strange mixture. The heathen were there with their dancing and wailing, Indians, still remembering some of the Catholic teaching, were there saying their Ave Maria's, and the Christian Indians and missionaries were there to give comfort and help to the bereaved mother, to sing gospel songs, to repeat to her some of God's precious promises and pray for those who remained that God would still give them time to find the "Jesus way" and learn to walk in it.

Our most joyful day of the last few months was the day when thirty-three came out at one time confessing their faith and following Christ in baptism. There were old people, middle aged and children from the day school. Persons for whom many prayers had been offered now yielded themselves and found peace and joy in Christ Jesus. "Therefore we are not ashamed of the gospel: for it is (still) the power of God unto salvation to every one that believeth."

last year came back, bringing his friends with him. He is twenty-four years old and has been in America about four years. As he is very bright he has easily and naturally taken his place as leader among the students. To him we are looking for our first convert, yet no one can tell. The dullest and the weakest may come first and become the leader of all.

Our method of study is as follows:—Every session is opened with prayer and closed with the Mizpeh benediction. We



JUNIOR SOCIETY IN LEAD, COLORADO—MRS. LOTTIE MERRILL, MISSIONARY

The Kansas City Bethel

BY NATHANA CLYDE, SUPERINTENDENT

Last fall and winter I conducted a class three evenings in the week, principally for some Croatian young people desirous of learning English. At first there were five or six who attended regularly and this number doubled before the close of the year. For several reasons it seemed best not to continue this department through the summer months. Several of these former students, however, became very much interested in the work and at their request I have reopened the night school. One young man particularly who attended

meet between the hours of seven and nine. The first half hour is devoted to reading simple prose. This year we are using instead of a reader an elementary geography, in order to get two subjects at once. Later, I shall probably vary this by introducing some standard English classics. After reading, a period is spent in practicing penmanship and spelling. We study also the fundamentals of the English grammar. The rest of the time we spend in reading the Bible. Here, of course, I watch very closely for opportunities to teach the way of life through the acceptance of Jesus Christ as the personal Saviour. Although the members of the

class are either Roman Catholics or Ser-
vians they do not object to the Bible read-

ing, and God's Word says, "My word
shall not return unto me void."

BAPTIST MISSIONARY TRAINING SCHOOL

Echoes from the Alumnae

MESSAGES FROM THE CLASS OF 1910

Sara Goodspeed of the Calvary Baptist church, Erie, has started an Italian Mission in connection with her work as church missionary.

Jennie Jerf spent two months in Idaho during her vacation period. Miss Jerf has recently been transferred to the First Swedish Church in New York. Her work will include looking after young immigrant girls.

Louise Russell who has been doing efficient work in Cleveland, among Italians, finds a knowledge of the language exceedingly helpful and is ardently studying Italian.

Mary Larsen who has been in her home country, Denmark for the past two years has been studying nursing.

Esther Olsen Gotaas of Ikoko, Haut Congo, Africa, wrote, after hearing of the sad death of her honored and beloved father, "Strength has been given me to bear it all because of the prayers of my faithful friends. Our Heavenly Father makes no mistakes, so we must leave it all with Him. Father left us a precious, *precious* heritage, in the memory of a man

Winifred Elyea is serving the Woman's American Baptist Home Mission Society as general worker in Oregon. Her headquarters are 260 Graham Ave., Portland.

Senorita Maria Mendoza has been experiencing suspense and anxiety regarding her beloved country, Mexico, and finds it hard to help her people who are suffering. Much sickness has prevailed and deaths have been frequent. Food is high in price and money is scarce. Our prayers for Mexico, in her unsettled condition are solicited.

Belle Chisakofsky finds her class of Jewish girls intensely interesting. The class

now numbers twenty-five. Their industrial work is crocheting.

Elena Lund who has been seriously ill in Jaro, P. I., is now recuperating in California. Her address is Oakland.

CLASS 1911

Olive Jeffery and Nellie Walker are only separated by a short distance, in Cuba. They frequently see each other and during the summer vacation, which they spent together, they kept up their study of the Spanish language.

Edna Oden, among Crow Indians at Wyola, finds her work growing in interest. She is getting the language and finds her influence with the people is strengthened. One old Indian woman said to her, "Anbarea—pretty soon—Crow Indian—talk heap good." Miss Oden also visits and tries to help the eight white families in the town, having separate services and classes for them.

Edna Miller finds much opposition from the priest in her new field among the Mexicans of Monrovia, California.

Hannah Rappuhm spent a week at Northfield taking the Bible Study and the Home Mission lessons on the current study-book, "Mormonism, the Islam of America." She is happy in her work with the German people in Newark.

Blanche Waite returned to her work in South Omaha after her vacation in the East. Her address is 714 N. 24th Street.

Anna Phelps, Carrie Hunt and Lillah Kirby are a trio of Training School graduates at work in Mather Industrial School, Beaufort, S. C. Miss Kirby looks after the very small children.

Clara Flint spent most of her vacation "in filling up." She attended the summer school at Boulder, where she met Mary Brown from the Araphore Indian field. They with Eva Grenell went to Cascade for the Baptist Assembly.

Prayer Calendar for December

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

December 9.—MISS MINNIE MATTHEWS, missionary among mill and mining populations, Novinger, Mo.

December 10.—MISS MARTHA AMES, teacher among Chinese, San Francisco, Calif.

December 13.—MISS IDA MAY POPE, Supt. of Chinese Kindergarten, San Francisco, Calif.

December 16.—MISS MARY F. JAYNE, worker among Indians, Watonga, Okla.; Mrs. BERTHA I. BEEMAN, Sunlight mission among Hopis, Toreva, Arizona.

December 25.—MISS S. E. OWEN, teacher in Mather School, Beaufort, S. Car.

December 26.—MISS BELLE CHISAKOFKY, missionary among the Jews, New York City.

December 27.—MISS ELLA KNAPP, field worker among negroes, Birmingham, Ala.; MISS DIXIE WILLIAMS, teacher in Hartshorn Memorial College, Richmond, Va.

December 28.—Mrs. S. A. CAREY, field worker among negroes, Muscogee, Okla.

December 28.—MISS SIGRID EDQUIST, missionary among Scandinavians, Grafton, N. Dakota.

January 1.—MISS MAE B. PECKHAM, teacher in Spelman Seminary, Atlanta, Ga.; Mrs. DARTHULA GHEE, field worker among negroes, Clarksville, Tenn.; Miss LEITH R. RICE, missionary among Porto Ricans, San Juan, Porto Rico; Miss EDNA R. MILLER, missionary among Mexicans, Monrovia, Cal.; Miss MAY HAMILTON, teacher, Spelman Seminary, Atlanta, Ga.

January 2.—Mrs. L. G. BARRETT, Jackson College, Jackson, Miss.

January 6.—MISS MARIE MEERIS, missionary among Slavic races, Rankin, Pa.

January 8.—MISS ALICE MATTHEWS, Novinger, Mo., missionary among Mill and Mining populations; MISS ROSABEL RIDER, missionary among negroes, Richmond, Va.



Mission Study Outline

MORMONISM, THE ISLAM OF AMERICA

CHAPTER ONE

Not all of the first chapter is here considered, but sufficient to show the facts of origin, organization, personality, and results which need to be emphasized.

1. It was begun in fraud, based upon fraud, and continues in fraud to the present day.

2. It has been a law-breaking institution from the first, and so continues.

3. Its frequent changes from locality to locality were due to the righteous anger of the people in these various localities.

PERSONALITIES

1. Joseph Smith, Jr., the founder. His parentage, boyhood, education, shiftless and immoral habits; elopement and early marriage; connection with Sidney Rigdon.

2. Martin Harris, the financier. Brutal to family.

3. Oliver Cowdery, the amenuensis. Blacksmith, teacher, counterfeiter; recanted twice; finally discarded.

4. Sidney Rigdon, inventor of the Mormon theology, hierarchy and constitution; leadership; apostasy; reinstatement; final expulsion; and return to the Christian church; pitiful death.

FIRST HISTORICAL PERIOD 1827-1830

Items included: Smith's search after truth; visits from angel Moroni; discovery and translation of book of Mormon; Smith's early revelation and miracle; organization of the church; arrest; removal to Ohio.

SECOND HISTORICAL PERIOD: 1830-38

Includes: Rigdon's conversion and allegiance; rapid growth; revelation of Smith's sole leadership; purchase of Egyptian mummies; gift of tongues; fraudulent bank; appropriation of Gentile property; secret practice of polygamy; land speculation; tarring and feathering of Smith and Rigdon; collapse of Ohio Church.

Note the present number of the Mormons in our different states, as given in the text book (page 82). Is this a matter of immediate and profound interest to every citizen of the United States? Competent and reliable authority states that the total number of Mormons in the United States is over one million.

POINTS OF SIMILARITY BETWEEN MORMONISM AND MOHAMMEDANISM

Supplied by the author of the text book, Rev. Bruce Kinney

1. Islam means surrender to the will of God as revealed by Mohammed. Mormonism means absolute surrender to God's will as made known through its prophet Joseph Smith, and his successors.
2. Both systems believe and practice, so far as possible, the union of church and state.
3. Universal political domination is the ambition of the leaders in both religions.
4. The leaders of both are essentially proselytizers and propagandists.
5. Both are extremely dogmatic.
6. The cruel persecution of unbelievers and apostates receives the sanction of both sects.
7. The Hebrew and Christian Scriptures are admitted by Mormons and Mohammedans to have a certain amount of authority, although they consider them mutilated and hence not entirely trustworthy.
8. Each has its own sacred books which it considers to be of more value than the Bible, claiming that they were given at a later date directly to its own prophet.
9. In both beliefs Christ occupies a secondary place. Many divine beings are accepted by both, Adam being considered by the Mormons superior to God.
10. Both advocate polygamy.
11. Both beliefs are essentially materialistic and sensual.
12. Joseph Smith and Mohammed promise to their followers a sensual heaven where all kinds of fleshy indulgences will be provided without limit. Some of their language used in this connection is not fit for reproduction.
13. Both declared that there will be rank and privileges in heaven according as a man has been "faithful" to his religion were.
14. The characters of Joseph Smith and of Mohammed were not above reproach.
15. Both systems are sacramentarian and sacerdotal.
16. In both, women occupy a low place with no ecclesiastical privileges, and must enjoy their religion "through their men."
17. Scientific theories are held subject to revision by the religious authorities of both systems.
18. Religion has little to do with the practical life of their followers. Both prophets allow perversions of truth, especially in dealing with "unbelievers" on one case and "Gentiles" in the other. Low ideals of morality are found in both religions.

THE BIBLIOGRAPHY at the close of the text book is unusually helpful. Two sessions well be given to this chapter. Many uninformed persons still regard the Mormons as unfairly used and almost abused by their forced migration from place to place. Smith, the founder, is esteemed a martyr. The facts are quite the opposite and need to be set forth most clearly in order that good people may be disabused of an unwarranted sympathy.

The Baptist Forward Movement for Missionary Education

Conducted by Secretary John M. Moore

The Livingstone Centennial

AT the annual conference of Foreign Mission Board Secretaries of North America on January 12, 1912, it was voted "that in order to insure a wide-spread and effective celebration of the one hundredth anniversary of the birth of David Livingstone, beginning January 1st, 1913, and culminating March 19, 1913, the conference recommends that each Board take steps to celebrate in a proper way and at the proper time the proposed centenary."

The aim of the celebration is to bring before the members of the churches of all denominations and the public at large the missionary appeal of the story of Livingstone's life and work, and thereby to deepen the interest in foreign missionary work generally, so as to enable the missionary societies to respond more adequately to the challenge of the present world situation.

METHODS PROPOSED

1. A campaign of reading, in which through articles in local newspapers, the religious and secular periodicals, and a *Life of Livingstone in Every Home*, the facts of Livingstone's life and career may be widely made known.

2. A united public meeting in every city and town, to be arranged through the best possible local agency and held on the 19th of March, 1913, the mayor or some other prominent local resident to preside and a popular orator to make the centenary address.

3. A celebration in every local church. This is the most important feature of the campaign. It is suggested that during

December, 1912, the pastor call together the church missionary committee or officers of the various church organizations. and at this meeting decide upon a plan and arrange to start the various lines of activity as soon as possible after Jan. 1st.

Under ordinary circumstances Baptist churches would be asked to study Africa throughout this period. The extraordinary interest in China at this time and the fact that the mission study course recommended by the Woman's Societies and being very widely used is on China, led to the decision some time ago that during the greater part of the preliminary period China should be the subject of study. It is recommended therefore that January and February be devoted to the study of China, March being given to a consideration of Africa and the life of Livingstone.

Three plans are recommended to the consideration of missionary committees:

PLAN ONE

1. *A sermon by the pastor*, to be delivered either on Sunday, March 16, or on Easter, March 23. Special material for this sermon has been prepared by Cornelius H. Patton, D.D., of the American Board, for use by the pastors of all denominations. It will be sent free of charge upon request to pastors only.

2. *A program for the Sunday school*. "The Message of Light" is the title of an Easter-Livingstone Sunday school concert exercise to be used on March 23. The musical program consists of Easter songs, while the literary supplement provides recitations, class and department songs, exercise for unveiling Livingstone's portrait, etc. There is given to each school

an authentic portrait of Livingstone, 12 by 17 inches, lithographed in a brown double-toned ink, suitable for framing. The program admirably presents the real Easter message, shows how it was the secret of Livingstone's work in Africa and appeals for more light in the Dark Continent. It is free to schools taking a foreign mission offering, which counts on the apportionment for either the General Society or the Woman's Society.

3. *A Life of Livingstone in Every Home.* One or more representatives of the church missionary committee should be appointed to circulate the several biographies of Livingstone and to sell as many as possible. Four of these are available:

A new popular Life of Livingstone by Rev. C. Sylvester Horne, published especially for this centenary. Cloth, 50 cents, postage 8 cents.

"Livingstone the Pathfinder," a reading and study book for older boys and girls, by Basil Matthews. Cloth 50 cents, paper 35 cents, postage 8 cents.

"The Story of David Livingstone" by Vautier Golden, for Junior boys and girls. 50 cents.

"The Personal Life of David Livingstone" by Blaikie, is the standard reference book. Price \$1.50.

Any of these books may be obtained through the American Baptist Publication Society.

PLAN TWO

In addition to the items mentioned in Plan One those who wish to go further may consider the following suggestions:

4. *A midweek prayer meeting*, to be held sometime during March. An outline by Robert E. Speer on the Prayer Life of Livingstone is furnished exclusively for pastors and will be sent to any pastor free upon request.

5. *A young people's program meeting.* Two programs have been prepared by Mr. D. Brewer Eddy of the American Board for use by young people's societies of all denominations, entitled "From Darkness to Dawn." These will be sent free upon request.

6. *Five Minute Exercises for the Sunday School.* Rev. Stacy R. Warburton of our Foreign Mission Society has prepared four stories for use in the opening or closing exercises. They are entitled, "How a Boy Became a Missionary,"

"Anywhere, Provided It Be Forward," "A Man Who Stayed by His Job," and "Was It Worth While?"

7. *An illustrated lecture on Africa by the pastor.* This may be given on any date in March. The use of slides and lecture may be obtained from the American Baptist Foreign Mission Society for \$1 plus carriage.

PLAN THREE

Many churches will undoubtedly desire to make this entire period beginning January 1st the occasion for a thorough campaign of missionary education. The suggestions for Plans One and Two have to do almost entirely with the Livingstone Centennial and outline activities falling for the most part within the month of March. The following additional suggestions are made:

8. *A Church-wide Mission Study Campaign.* The pastor should present the plan of campaign recommended by the church missionary committee to the entire congregation on the first or second Sunday in January. It should include three features:

(a) One or more mission study classes using "The Uplift of China," "China's New Day" or "Daybreak in the Dark Continent."

(b) A reading circle made up of as many as will agree to read one of these books (or a life of Livingstone) before March 19.

(c) One or more popular programs in church prayer-meetings or some other church service, these programs to be presented by the members of a mission study class. Three programs are available and will be sent free of charge for classes studying "The Uplift of China." Two programs (especially prepared for young people's meetings) are available for classes in "Daybreak in the Dark Continent."

An attractive catalog giving full information concerning the whole campaign may be had by addressing the Forward Movement. All requests for free material should also be addressed to the Baptist Forward Movement for Missionary Education, Ford Building, Boston.

(Plan Three concluded next month.)

WESTERN WOMAN'S WORK FOR FAR EASTERN WOMEN

Christmas Joy

BY MRS. ANDREW MACLEISH

For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life.

For God sent not the Son into the world to judge the world; but that the world should be saved through him.

For the Son of Man came to seek and to save that which was lost

Whosoever shall call upon the name of the Lord shall be saved.



EARLY two thousand years ago these beautiful truths came into the world, when the Father crowned his goodness to his children by sending that wonderful first Christmas gift—just a little human baby, but filled with the grace of God; growing and waxing strong in spirit

until the love of humanity, God's love of humanity, so filled his being that he was ready to offer his life a ransom for all mankind.

And why, after almost two thousand years, does not all mankind unite in celebrating the blessed Christmas time? Why is there not everywhere on the earth peace and goodwill to men? Why does the darkness of night and death still brood over more than half the peoples of the earth?

"How shall they call on him in whom they have not believed? How shall they believe in him whom they have not heard? How shall they hear without a preacher? How shall they preach, except they be sent?"

I wonder whether, when St. Paul asked that last question, he looked ahead down through the centuries, and saw how absorbed those who bear Christ's name would become in material possessions,

how their range of vision would be shortened to the things close about them; and so, knowing the danger, he put in that last question, "How shall they preach, except they be sent?"

Do we always remember how Christ and Christmas first came to us? Why the preachers were sent. With what pain and effort they brought the message to our wild pagan ancestors, so long ago, on the shores of Britain! But for foreign missionaries all English-speaking peoples, all European nations, would still be heathen, for that first Christmas gift was sent into Asia, not into Europe.

In God's inscrutable providence the Light travelled west instead of east. Gradually it illumined Europe. With heroic effort it was brought to America. How many, many noble lives have been sacrificed that we might have the light of life! And was it simply that comfort and health and intelligence and hope might be ours? We cannot be selfish enough to believe that. No, rather, each one of us, whether we will or no, is made a link in the chain of the progress of God's truth. If we fail, the chain breaks just there. If we are faithful, who shall count the results of our acts? The advance of truth may not stop with us. We must pass it on—the preachers must be sent, and with them money with which to do a great work. This is no duty which we can assume or shirk at will. It is laid upon us by God, and he holds us responsible for its performance.

Our beloved Society, like all the other Foreign Mission Societies, bows under a heavy burden of debt. Our ability to meet the crying needs in all our stations is limited by it, our advance is barred by this great wall.

No blame can be attached to the Board for its existence. For years we have all prayed for the opening of doors in heathen lands. Suddenly God has opened them all, and we are not ready to enter in. The great opportunities of today call for a much larger working capital, and as yet we haven't it, though our constituency is rising splendidly to the new needs. The Board has practiced the closest economy, economies that tear our hearts at times. We cannot economize further short of calling some missionaries home, and closing stations. Is there anyone who would have us do that?

We must raise our \$24,000 debt this year. Although our effort was started before the Des Moines meeting, at which the \$3,000,000 campaign was launched, it has been incorporated into that, and has become a part of the whole great denominational movement to wipe out this year the debts of all the societies. A good start has been made. Many of the one hundred dollar sticks from our barrier have been burned, but there are still enough left to spur us all to effort.

What will you do this Christmas time for the women and children who have never known Christmas joy, who live ever in darkness while you have the light of life? Will you, for their sakes and for Christ's sake, make a special gift toward the removal of this debt barrier? If only everyone would do so, how that great wall would melt in the glow of Christmas!

Will you take this suggestion seriously, dear women of the west, and in your Christmas giving make provision for this one gift, in Christ's name, to his own work across the seas?



Again—Missions in the Sunday School

We have heard much recently about the conservation of our national resources. Everyone ought to have thought of the necessity of it long before, but somehow it seems never to have occurred to people that they should take some thought for the future and the wellbeing of their children and their children's children after them.

And yet we had only to look across the

sea to China to see the effects of a self-centered policy in these matters. China has always done just what we have been doing—cutting down her forests to fill the present need and never replacing them, since there seemed to be wood enough to supply the present generation. The results of her folly were more far-reaching than she could ever have foreseen. Not only the dearth of wood, not only a country bare to the eye, but the calamities of flood and famine are directly traceable to that deforestation.

If there is need of conservation of natural resources there is even more in the matter of our religious resources. It rests with us today to decide the character of the church of tomorrow and the question of the church is a question of missions; for it has been proven beyond a doubt that the missionary spirit is an essential of Christianity, not only for the propagation of our religion but for its very existence. We know that the spirituality of a church is in direct proportion to its missionary spirit.

And where is this question of the future of the church to be decided if not in the Sunday school? George H. Trull, Sunday School Secretary of the Presbyterian Board, says, "In the hands of Sunday school superintendents and teachers lies the real solution of the missionary problem. They hold the key to the whole situation and if they improve their opportunity, within a generation there will be a church whose intelligence about missions and zeal for them has never been equaled in the world's history."

We may well learn a lesson from the Church of Rome in this respect. Dr. Charles Jefferson says of her, "With all her follies and crimson stains, Rome goes on her conquering way because she knows the value of a child."

We have been slow to learn this lesson but learn it we must if we are to build that which shall endure. That children are susceptible to missions, as to other things all the experience of Sunday school workers goes to prove. It is easy to interest them. They are hero worshippers, and the story of missions is the record of heroes, none greater. The literature of

missions is among the most thrilling in the world. Give your boys the lives of such men as Chalmers and Paton; Henty and Oliver Optic are tame in comparison. Add to this the fact that the religious impulse is at its strongest with the child and you will see why we should present missions in the Sunday school if nowhere else.

In the advance to greater spiritual activity which we Baptists are planning, here is a point of immense importance. We who are in middle life, or past it, must soon pass out of active service. Who is to take up the burden of the denominational societies if we are training no successors? Where can we so well train them as in the Sunday school? And is the Sunday school performing its full function if it is not training the children and youth for Christian citizenship in the church?

The first of January begins the period set aside by the Forward Movement Committee for the education of Sunday schools and young people's societies in the great achievements and the needs of Foreign Missions. The special country to which we turn our thoughts this year is Africa; and in the spring we celebrate the first centennial of that great explorer and missionary, David Livingstone. The Forward Movement has provided ample and most interesting material, which may be had by writing to the Woman's Baptist Foreign Missionary Society of the West, 450 E. 30th St., Chicago.

Experience has shown that we must look to the women of the Sunday school for the initiative in this work. They have the time. They come nearer to the children. Let us hope that they always have the missionary impulse.

The Society of the West turns with confidence to its noble body of workers. Will not every woman who reads these words constitute herself a committee of one to see that a missionary committee is appointed in her church, if there is not one already, and that, if such exists, it shall zealously undertake this course of work upon Africa? Your effort in this direction will not only strengthen our immediate work on the foreign field. It

will do a yet more important thing. It will train a constituency for the future.



With the Conventions

This has been State Convention month in almost all of our states, and the workers have been more than busy hurrying from one state to another to represent the Society. It is a great saving of travel and correspondence during the year to be able to meet and discuss the work with the state leaders when they are together.

In addition to the state workers who were present, the Society was represented this year as follows:

In Utah, Wyoming, Idaho and Colorado by Miss Petterson.

In North Dakota, South Dakota, Kansas, Missouri and Iowa by Miss MacLaurin.

In Wisconsin, Indiana, Michigan, Ohio and West Virginia by Miss Batty.

In Nebraska by Miss Burton.

In Illinois by Miss Anna V. Johnson of the Philippines.

In Washington and Oregon by Miss Weyburn.

In Northern California by Miss Larsh of Burma.

On the whole, the reports of the conventions that have thus far reached headquarters are most encouraging. There is movement in the air everywhere, but we believe it is in the direction of progress, and is simply the rattling of the arms as the army girds itself anew for a heavy but forward march.



1913 Calendar

The new calendars for 1913 are now ready, and can be obtained by addressing Literature Department, 450 East 30th Street, Chicago, Ill. Price 27c. each, which includes postage. Why not solve your problem what to give for Christmas by sending a calendar to your friends?



Christmas in Burma

BY VIOLETTA R. PETERSON

"Oh, what a beautiful tree! Those picture books, dolls, toys, jackets, knives!—just everything!!! Oh, oh, oh! America must be just full of beautiful things! Wouldn't it be fine to be as rich as the people over there. Everybody, I suppose, can just have everything. I'll beg my parents to let little sister come to school next year so she can get a doll. It would please her so!"

Such was the conversation going on

pleasure and gratitude to the dear friends who had made possible such great joy to so many little ones. Constantly a prayer would ascend, "Lord, help these dear children to understand the true meaning of Christmas."

The next day in each of the conversation classes all thought was centered around the happenings of the night before. Indeed, some little ones could not bear to leave their precious love tokens at home, and in one desk was found a doll where a glimpse could be taken every once



"AND THERE WERE SHEPHERDS ABIDING IN THE FIELDS.
AND THE GLORY OF THE LORD SHONE ROUND ABOUT THEM"

among some of our little ones, as they gazed and gazed at the Christmas decorations. Their faces were fairly aglow with admiration and their big black eyes bulging out with excitement. Many had never seen a Christmas tree before and knew very little of the love that prompted the giving.

When time came for the distribution of presents the eagerness, pleasure and excitement knew no bounds.

"Oh, how lovely!" "I'll be so careful of my jacket!" "Just look at my beautiful picture book!" "Oh, here comes mine!" "See! my dolly can open and shut its eyes! Oh, oh, o-o-h-h-l-l!"

The missionaries' hearts were filled with

and a while. In another desk was a ball, and recess was longed for so this new treasure could be bounded and rebounded. Hidden away among the school books were several picture books of the night before, with a secret hope that there might be a few moments when they could be looked at, read and admired. Great was the joy of all when the teacher allowed them all to be produced, looked at, talked about and admired by all.

"But, children, what was the meaning of the day that brought you so much joy?" "It was a day of happiness." "It meant a gift day," and so on, from the newer pupils. Then a serious faced little fellow raised his hand, "It meant the birthday of

Jesus, when he came to save us from our sins!"

Then followed a beautiful lesson on this most wonderful truth, after which the teacher asked: "How came our friends to send us so many beautiful things?" "Because they loved us," shouted the children with one accord. "Do you think they were all rich?" "Yes," from the newest of them all. But another answered promptly, "Oh, no, I think some are quite poor, but Jesus has filled their hearts with love, so they find their greatest pleasure in forgetting self and making us happy." "They want us to know their Jesus," came from another of His dear little ones. "Yes, and we owe them so much for it helps us to understand how God could so love us that He could send Jesus to be our Saviour."

Then all together reverently were led by the teacher and repeated, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."



En Vong

This is En Vong in her very nicest dress holding Mrs. Sweet's teddy bears. And why shouldn't she hold Mrs. Sweet's teddy bears for she is Mrs. Sweet's little girl. A long time ago when En Vong was a tiny baby girl she lived in a dark Chinese hut with her mother and father who smoked opium. Now En Vong's mother knew the missionaries at the compound and told them that she was very poor and was afraid that some time when her husband wanted more opium to smoke he would take her baby girl and sell her.

So one day her mother came hurrying as fast as she could on her tiny bound feet to the compound and to Mrs. Sweet; and weeping and rocking back and forth she told Mrs. Sweet that her husband had taken her child. Then Mr. Sweet went out and hunted all through the great city, hour after hour, until at last he found the baby girl where her father had sold her into slavery. He paid the price for

her and brought her home. Soon after that En Vong's mother died and then En Vong became Mrs. Sweet's little girl, and has lived in the school ever since. Now she is one of the gayest, happiest little girls in the school, her dimples show when she laughs, and we all love her dearly.



EN VONG, A CHINESE PET

Success Breeds Opposition

Just a word to the friends who are raising money for the Washington building at Kai Ying, South China. The good work done by our missionaries in years past at that station is now bearing fruit in opposition to the erection of this new building. The official of the new government has refused to sign the deed for the necessary land. Of course this is really cause for encouragement. People who are doing things are generally the ones to encounter opposition. Because there has been an unusual increase of interest in the church and the woman's prayer meetings at Kai Ying the officials of the state begin to consider it worth while to make trouble

for us. As you give for the building, so much needed over there, be sure and remember this complication in the situation and mingle your prayers with your gifts.



Ingenuous Christians in Africa

Mrs. Gotaas, formerly Esther Olsen of Morgan Park, Illinois, has spent one year with her husband at Ikoko. Last August they were asked to move to Matadi because of the illness of the man in charge of that station. She writes:

"When our Ikoko people learned that we were coming away they were much disturbed; especially at the suddenness of our departure. One of the men came one evening asking, 'Why must you go to Matadi?' 'Because the people down there have sent for us,' we answered. 'All right; after one month we shall send for you and you will come back,' said he. Explanations followed. The next day he came again with another question, 'Are there not many more teachers, many more Christians in your country?' 'Yes.' 'Then why do the Matadi people not send to your country where there are so many people, instead of taking you people from us when we need you so?' What could we say? What would the people at home want us to say?

"That afternoon two of our native women came to talk the matter over with me. 'Mama Yenga,' said they, 'how long does it take for a letter to go from here to your country?' 'Anywhere from five to eight weeks,' I answered. 'If you sent a letter today how long would it take?' 'Oh,' said I, 'since a letter today would just make good connections with the steamers it would need only five weeks.' 'That is good,' said the woman, 'five weeks for it to go and five weeks for an answer to come back—five weeks for someone to come, then, in ten weeks, someone should be here from Mputu, your country, to take the place at Matadi and you can come back to us?' So they figured it out. I need not tell you that it was hard for them to understand why, when there are so many teachers at home, it should take longer than ten weeks to get someone for the mission station at Matadi.

And we missionaries recognize their questionings and wish we could satisfy them. But we need the help of the people at home to do that. How we all do need each other!"



It seems to me that the chief hardship connected with country work is not the food or sleeping or sitting on the floor, nor is it the long tramps, but rather the vision of the need and consciousness of your inability to meet the need. It is those hungry hearts and one's own limited time and strength that wears one out.—MARY D. JESSE



FROM OUR MAIL BAG

A NEW KIND OF TREE FOR TELUGU CHILDREN

Some kind friends in America sent us some gifts for Christmas. About seventy girls remained after school was out. We had a nice dinner of rice and curry, and native candies; also plantains and oranges. In the afternoon I brought the girls all to my bungalow.

Miss Smith and I had secretly trimmed a manufactured Christmas tree on my east verandah, the opposite side of the house from the school. We marched them through the house and showed them the tree without any explanations. Some of them had heard of Christmas trees, but none had ever seen one. At first they did not know what to make of the queerly dressed tree; then some one guessed and shouted "Christmas Tree," and they all shouted. I watched to see what they would do next. What they did was very sweet and just what children the world over would do. They joined hands and began to sing, marching round and round the tree. We had them sit down after they were tired looking, and formally took down the gifts and distributed them.—BERTHA EVANS, ONGOLE, INDIA.

FOOT-BINDING CRUELTY

The Suifu Kindergarten, shining in its far-off corner in West China, has for five years shed its light upon lives as they have come within its reach, proving itself

not an experiment but a real factor in the uplift of the Chinese child.

Of the little people who have come within the kindergarten circle, none have appealed to our sympathy more than two dear little girls from the Tang family. From the day they first appeared, with their gay little gowns and pretty fancy headdress, with bright little faces radiant with happiness, their quaint Chinese manners and simple childish ways won for them a warm place. Day after day they came and none seemed more free or happy than they.

One day, however, they were absent as we gathered in the morning circle, and inquiry brought the reply, "Their mother is bathing their feet. Yes, and because the little sister cried the mother whipped her." Poor little children! This told all too well what we had feared, that the terrible process of foot-binding had been begun for our two little friends. A little later when they came walking on their heels with the tiny pointed toes upturned and tear-stained faces, we welcomed them most heartily and all tried to help them forget the torture and pain in the happiness of the kindergarten. That morning no one mentioned the benefits of unbound feet. The lesson had come home in a very real way.

The Chinese Christians and the missionaries argued and pleaded with the mother, but to no avail. She persisted in the horrible process so that her daughters might grow up with the tiny feet of Ancient China.

Foot-binding is not a thing of the past, although it is much less common than of old. Three-fourths of the girls in our kindergarten have bound feet.

Our hearts went out in sympathy to these two little girls because we knew and witnessed their sufferings. Hundreds of others endure the same pain;—but we do not know, and therefore sometimes forget. —MAY B. TOMPKINS.



"As the Hakkas decide so China acts." So says Mr. Capen of South China. Hadn't we better stand behind Louise Campbell in her work for the Hakka women and put up that woman's building at Kaying?



THE LITTLE VICTIMS OF FOOT-BINDING

Personals

Miss Violetta Peterson was in Chicago for the October Mission Union and gave from her own experience an account of missionary work in Burma. Everybody was delighted with her presentation of the subject.

Mrs. Clatworthy, who used to be foreign secretary, stopped on her way through Chicago recently to attend a meeting of the board.

Miss Ella Taylor, who has been more than three years in America, is now making her first visit to Chicago since her return in 1909. Her health is better though not yet what we hope it will be.

Miss Helen Rawlings is spending part of her furlough studying at the school of education in connection with Chicago University.

Miss Mary D. Jesse returned the latter part of September from a summer in Karuizawa to resume her studies in the language school in Tokyo.

The word from Miss Cecelia Johnson is not reassuring as to her health. It is doubtful whether she will be able to remain in Burma.

Miss Anna E. Long has returned to her work at Nowgong with renewed vigor and enthusiasm, after vacation experiences at Darjeeling.

After a pleasant season of loitering through England, Miss Amy Acock in October boarded a Trans-Siberian railroad train at St. Petersburg. She and her friend, Miss Coppock of the Y. W. C. A. of China, expect to reach that country this fall. Before resuming her work at Sendai, Japan, Miss Acock will spend several weeks visiting our mission stations in East China.



Twenty-four-hour-a-day Club

So many questions have come in response to the article under the above heading in October MISSIONS that we are greatly encouraged. We were sure that our girls would respond when they knew *that they are really needed*, and when they were made aware of the marvelous opportunities that are before them today.

The Woman's Baptist Foreign Missionary Society of the West publishes for its young women a little gray and lavender card which on one side reads as follows: "How would you like to *spend a day in the Orient*? Perhaps you cannot, but your money can. Our money is us. Three dollars will pay a day's salary and expenses for a missionary as your representative among the women and girls of the Orient. *Without you*, this day's work would be impossible, so it is really *your work*. How many days will you serve during the next twelve months?"

"Our money is us." Do you realize how true that statement is? When a stenographer gives her time, energy and talent to her employer from early Monday morning to Saturday night for \$18 a week, does that amount not largely represent a week of her life? When she invests that \$18 is she not really investing so much of her life? The same is true of the teacher or young woman in any other salaried position. Now if this is true, we

ought to be deeply concerned to spend our money for that which is most worth while. Will you think it over, and see if you do not agree with this statement of the case?

On the opposite side of this little card is a blank to be filled in with name, address, and the number of days which each will serve. The card can be used individually or in connection with a young woman's missionary society. It, together with the Manual for Young Woman's Work, can be obtained for five cents at the Literature Department, 450 E. 30th St., Chicago, Ill. The Manual outlines some fine plans for missionary work among young women.

Those making these plans have kept in mind that young women today are very busy, and that there are many demands upon their time and strength. But they have remembered too the desire of every earnest Christian girl to make her life count for the very most. We young women want to "tie up to" something big enough to be worthy of our best.

Just confidentially now, between yourself and your Master, what are you actually doing for the great enterprise of foreign missions? In other words, what are *you* doing to answer the Great Commission? What are you willing to do?



January Program—"China's New Day"

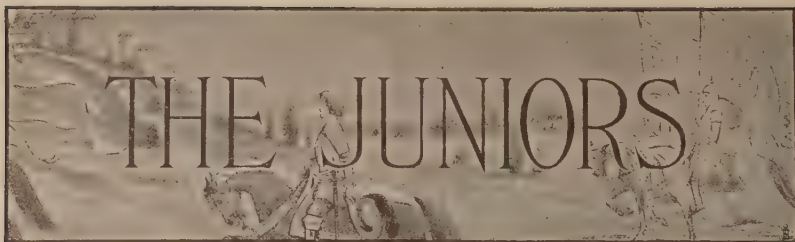
CHAP. V.—MEDICAL MISSIONS

"And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom and healing every sickness and every disease among the people." Matthew 9:35.

Prayer—For the medical missionaries and increased numbers of Christian Chinese medical students.

1. The Lands of Pain.—(Physical suffering in non-Christian lands.) 177-179.
2. Chinese Medical Methods.—(p. 179-181).
3. Two Chinese Women Doctors.—(Dr. Hu King Eng, Dr. Ida Kalm, page 198-202).
4. Medical Missions.—A Great Opportunity, (P. 203-211).
5. Medical Missions.—A Permanent Evangelistic Force.
6. Man Exercise:—Locate upon a map of China the hospitals maintained by our Woman's Board.
7. Current Events on Mission Fields.
Poster—Lotus flowers or Chrysanthemums.
Lettering
"The healing of the seamless dress
Is by our beds of pain,
We touch Him in life's throng and press,
And we are whole again."

—Whittier,



The Feast of Lights

BY BERTHA DAVIS

The glad Christmas spirit is filling our hearts and thoughts here in Christian lands. What about the lands where the babe of Bethlehem is not known? Have they anything that corresponds to our Christmas?

In Burma our Christmas celebration finds a sort of parallel in the annual Feast of Lights. It is true that the heart and life of our Christmas—the song of the angels and birth of the babe—are left out, but the spirit of rejoicing, of frolic, of religious sentiment is present.

The feast comes during the October full moon, and indicates a feeling of freedom from the restraint in which every devout Buddhist has spent the preceding months. The rainy season from July to October used to be the time, it is said, when the god Gautama rested from his labors; and this is now the Buddhist Lent, the time during which the people are not supposed to celebrate marriages, attend theatres or enjoy gaiety of any kind. They are more careful in the observance of the law during Lent. It is a time of renunciation of everything worldly.

The feast of lights closes the period of strict observance and ushers in one of gaiety. And because the moon is prominent in Buddhist worship this feast is celebrated during the full moon. For three days and nights every Buddhist house is in a whirl of excitement and preparation. Paper lanterns fashioned to represent clocks, motor cars, carriages, fish, birds, men, besides many plain lanterns, are hung. Paper balloons are also prepared and various kinds of fireworks.

A kind of general picnic for old and

young occupies part of a day or two at the Pagoda of Phoogyi Kyong. Here friend greets friend while the older people perform some religious ceremony. At night every home is illuminated; no two alike. In one the paper lanterns are conspicuous. On every verandah rail, window sill, and fence post of another, rows and rows of little candles are displayed. Sometimes various kinds of lamps are used. Sometimes pieces of wick in saucers of oil make rows of lights. Ropes on which our familiar Chinese lanterns are strung are festooned from tree to tree and from side to side of the street. All pagodas are decorated. Floats are made, lighted, and set free on the river, to sail away till their light grows dim. Nor is it enough to illuminate the earth and the river. The sky also by the aid of paper balloons is filled with lights. It is a merry time for every one. And even the foreigner cannot help feeling that this is a beautiful custom which for a few short hours transforms the whole city into a vision of beauty and light.

Since the body of our Christmas comes from the Druids, whose pagan spirit is permeated by the Christ light, perhaps this heathen feast of lights may also some day be itself illuminated by the spirit of Him who came to the manger of Bethlehem a babe that he might be the Light of the World.





The Mexican National Convention

By Superintendent Geo. H. Brewer

A GOOD MEETING DESPITE ALL DIFFICULTIES OF ENVIRONMENT



HE ninth annual meeting of the Mexican National Baptist Convention, embracing all the Baptist churches in the Republic of Mexico, regardless of what Board they are affiliated with, has just been held

at Aguascalientes. Despite the cruel civil war which is raging in many parts of the country the churches were deeply interested in this meeting. No session was held last year on account of the disturbed conditions prevailing at that time, but it was determined to hold a meeting this year notwithstanding the war and the consequent interruptions of the lines of communications. Twenty-eight delegates were present and seven visitors, making a total of thirty-five persons from outside the city. It was in many respects one of the best meetings the Convention has ever held. The deep spiritual fervor of all of the delegates made each meeting worth while. A great longing for peace was repeatedly expressed in the prayers and discourses. Mexico is tired of this fratricidal struggle.

Many of the churches sent letters, some of them very pathetic, telling how the war has affected their work. One pastor from the state of Michoacán told how his own son was slain before his eyes by the

rebel bands which had entered the town. The little church at Ajusco, D. F., sent the pathetic word that their own pastor had been sacrificed only a few days ago. And yet the Lord has blessed the work during the year. Among all of the churches there has been more or less of the revival spirit, over five hundred baptisms being reported.

During the sessions of the Convention many important phases of the work were discussed. Steps were taken looking toward a consolidation of the educational work of the Baptists of the Republic. It is not improbable that recommendations will be made to the Home Mission Society and the Board of Foreign Missions of the Southern Baptist Convention asking that the Theological Schools be united at Monterey, and the preparatory work be done at Torreon, under the joint auspices of the two Boards, pending the establishment of a strong school in a more central point when the political situation is settled and the country once more at peace. Arrangements were also made to continue the paper "El Bautista" under a strong directorate.

The church at Aguascalientes presented a prosperous look, with new paint covering its walls outside and in, and other important improvements about the property which the church has carried out without asking help from the Board. The next meeting of the Convention is to be held with the church at Torreon, Coah.



A World-wide Missionary Pageant

BY MRS. C. N. PATTERSON

At the First Baptist Church, Minneapolis, on Oct. 17th last was presented an impressive and inspiring object lesson on world-wide missions. This "Pageant of Missions" was planned by the members of the Women's State Board of Minnesota, with Mrs. A. F. Gale as conductor. She was ably assisted in all drilling, selection of participants, and costuming, by chairmen from Central Baptist Church, First Church, Trinity, Temple, Calvary, Olivet, First Swedish, Fourth and Judson Memorial churches of Minneapolis, also the First Baptist Church, St. Paul.

"The Procession from Many Lands," given in costume, included about 500 men, women and children in line, and an audience of 1,500 witnessed this vast company of people marching with banners, church flags and U. S. flags. Special appropriate features were given by each section as it passed on the platform. People were deeply moved, applause greeted every section, the Chatauqua salute was given, and the air vibrated with enthusiasm. A great thrill of missionary fervor prevailed the hearts of all.

When the great procession finally marched up into the choir loft—on the platform and front floor space—they sang, "Speed away, speed away on your mission of light." After a moment the audience responded with "Bringing in the sheaves;"—and the great "Amen" welled up from the hearts of all.

The features presented were as follows:
A PAGEANT OF MISSIONS, Mrs. A. F. Gale, Conductor.

I. *Moving Pictures from the Harvest Field:*

1. "A Mormon Episode,"

Central Church.

2. "In the Sunrise Kingdom,"

First Church, St. Paul.

3. "A Cuban School,"

First Church, Minneapolis.

4. "A Morning in Kityang," Trinity.

5. "Sunlight Mission," Temple.

6. "At School in Burma," Calvary.

II. *Procession from Many Lands:*

Ellis Island, Olivet; The Training School, First Swedish, Minneapolis; India's Widows, Fourth Church; Alaskan Orphans, Judson Memorial; Japanese and Mexican Kindergartens and others.



General Notes

The Laymen's Missionary Movement has planned more than forty laymen's conventions, from Texas and North Carolina to Toronto, for the winter, and proposes to follow the convention proper by a four days' educational campaign designed to bring all the churches together in the discussion of missions. The Movement emphasizes the need of prayer as the greatest need of Christian laymen today.

The Acting Commissioner of Indian Affairs, Hon. S. H. Abbott, has issued an order to superintendents of reservations impressing the necessity of strict compliance with the law prohibiting absolutely the liquor traffic in Indian country. The order says "it is intended that every use of intoxicating liquor by employees or others on Indian reservations shall be absolutely prohibited." Not even for medical purposes, under physician's prescription, will exception be made. This is the first time so stringent an order has been issued.



A CHURCH OF THE PEOPLE

The membership of our churches is almost uniformly from the farmer and small business class. An impression prevails that the Christians are of the lowest type, but I presume the number who would really be properly classed as coolies is almost nil. The material as a whole is good and solid. The vindication of our propaganda before the eyes of the scoffer is the ability of the church to raise these men, or rather their children, from their humble estate to places of intellectual and economic eminence, to positions of respect and honor. As in every nation that has yielded to the influence of Christianity the upper classes will be conquered by invasion from below. Spiritual religion will win because it makes men.—P. R. BAKEMAN, Hangchow, East China.

LOAN SHARKS IN BURMA

I am now having my month of study with the pastors from the jungle churches. We are going over the book of Hebrews and then I am giving them what other help I can. The director of agriculture is coming to address them, hoping to aid them in improving the agricultural methods of the villages, and also to help them establish cooperative credit societies to save them from the fearful money lenders.—H. I. MARSHALL, Tharrawaddy, Burma.

LOSS OF TWO FOREIGN WORKERS

During the past month word has been received at the Rooms of the death of two of our workers on the field. On October 24 a cable came announcing the sudden death of Rev. Heinrich Unruh. Mr. Unruh was one of the representatives of the Mennonite Brethren of Russia. He was a graduate of the Baptist Theological Seminary at Hamburg, Germany, and since 1899 when he and his wife, who survives him, went to Nalgonda,

South India, they have done most effective work. Part of the time they have been stationed at Jangaon, where they were at the time of his death. They were both born in Russia. Mr. Unruh was only 46 years old at his death.

On October 30 a message was received from Japan containing the sad news that Mrs. J. H. Scott had died after a short illness. Mr. and Mrs. Scott have been among the workers at Osaka, Japan, since 1892. Previous to her marriage Mrs. Scott was in home mission work among the freedmen in New Orleans and in Natchez. Mr. Scott, three sons and a daughter survive her.

AN OPPORTUNITY FOR WORKERS

We have been very busy. About a month ago I went to a thickly settled section in the hills north of us to open an outstation. The people export large quantities of rice and since the prices have been high of late they are very prosperous. We had during the short time we were there about 350 sick people to attend to. There is not a doctor within five days' journey, so they were very appreciative of the little we could do for them. The medical work here will be self-supporting from the first as soon as you are able to send us our doctor. The people had never heard the gospel before, and though I was alone and had no Chinese preacher to help me, they came in crowds to listen. We had no room for them to sit, or benches for so many to sit on. Many of those who lived nearer brought their own benches. I wish you could have seen them. It is now about sixteen years since I first came to China, but I have never seen anything like that before. We have not yet been here long enough—since last April—to be able to speak very freely, so I was sadly handicapped in the language. The men, however, seemed to get most of what I said,

but the women not so much. Our greatest need now is consecrated preachers from among these people.—C. E. BOUSFIELD, Changning, (Kaying) South China.

SCHOOL FOR MISSIONARIES' CHILDREN IN SHANGHAI

The Shanghai American School for the children of missionaries opened September 17, 1912, under the direction of a Union Missionary Board of Managers. A teaching staff of four teachers and the matron has been engaged. The Central China Mission of the Presbyterian Church (North) has released Rev. J. M. Espey to act as principal until a permanent principal can be secured. Three buildings have been leased for the school for one year. One of these is occupied by Mr. Espey and his family, with some of the schoolgirls in the dormitory on the third floor. The other two houses have been connected and in the basement rooms are the kitchen, pantry, dining room and servants' quarters, while on the first floor are the class and assembly rooms, and on the second and third floors living rooms for the teachers and boarding pupils. The houses are about six minutes' walk from the children's playground of the Hongkew Recreation Ground, in which it will be possible to secure place for sports without expense. The recreative and athletic features are under direction of Mr. J. H. Crocker, secretary of the Foreign Young Men's Christian Association. Members of the base ball clubs in Shanghai are contributing some of their equipment for the use of the boys and have offered to assist in coaching in sports. The applications from students for entry in the school number 52, of whom 25 are day students and 27 boarders; representing at least ten missions and as many provinces. In one instance it has made possible the return of a missionary from America to China with his family, instead of compelling him to leave them in America to be educated, as would have been necessary without the school and its high school department. The curriculum ranges from the grammar school to high school, preparing for American colleges. The ages

of the students are from eight to eighteen years.

The board of managers of the school are looking forward with keen interest to the coming visit of Mr. John R. Mott, who has publicly expressed his interest and confidence in the scheme. He is prepared to head a campaign to raise a million dollars for the purpose of establishing schools for the children of missionaries, believing that it is the least expensive method of providing volunteers for the work of the Kingdom.—E. E. JONES, Ningpo, East China.

A PRAYER MEETING OF SPECIAL INTEREST TO MISSIONARIES

At Christ Church, Westminster Bridge Road, London, a missionary prayer meeting is held every Monday evening. This is the church of which Dr. Len Broughton, recently of Atlanta, Georgia, is pastor. Missionaries passing through London, either to or from their fields of labor, irrespective of denomination or country, are welcomed, introduced and specially remembered in prayer, if they make themselves known at this meeting. In the arrangements for maintaining this meeting, with its special missionary character, Dr. Broughton and Dr. Campbell Morgan are united. A good many members of the missionary party, which sailed from Boston by the "Arabic" Sept, 24th, were present last Monday evening, and enjoyed the meeting very much.—W. B. BOGGS.

REVENGEFUL GODS

While the plague was raging in Mandalay one of the little schoolboys, about ten years old, died during the vacation. When school re-opened I went to find the mother and express my sympathy. She wept and wailed and beat her breast and told me of her little boy's sickness and death, and said it was because he angered the Chinese gods. His father was a Chinaman and the Chinese gods are very revengeful. It did not matter if he would not worship the Buddhist God, for he is not revengeful, but for a year he would not light the joss sticks, but read his Bible and prayed every night; and that is why he died.



THE MARY THRESHER MISSIONARY COTTAGE AT GRANVILLE

An Acceptable Gift

We continually hear of the great sacrifices made by missionaries when they give up home, relatives and friends to carry the gospel to those who still live in darkness, but few of us ever consider that missionaries returning to this country on furlough are usually homeless. Occasionally, however, there are found a few good people so full of love for the workers in foreign lands that they desire to help them to gain health and strength by making them as comfortable as possible in this country. Mr. and Mrs. F. P. Beaver of Dayton, Ohio, have shown themselves real friends to missionaries, by presenting the American Baptist Foreign Mission Society with two houses in Granville to be used as homes for missionaries. Like the Judson House for Missionaries at Malden, Mass., these houses will be rented furnished, at a nominal sum, to missionary families on furlough. One house, the Beaver Cottage, has been occupied by Mrs. Jacob Speicher and her children. The other will be called the Mary Thresher Cottage, and is occupied by Rev. S. A. D. Boggs of Assam and his family. It may be that other friends of missions will be moved by this noble deed to show a similar thoughtfulness for the missionaries' comfort.

Missionary Personals

Mr. Tenny, Mr. Benninghoff and Mr. John A. Foote arrived in Yokohama September 4. Mr. Foote and Miss Margaret Hilliard were married that evening at the home of Dr. Dearing. At present they are attending the language school in Tokyo and living with Mr. and Mrs. Benninghoff.

Rev. C. H. Harvey, of Matadi, Congo Mission, writes that Mrs. Harvey is still in the Tropical Hospital in London, but has made great improvement since they left the Congo, and he hopes it will not be necessary for her to remain there much longer.

We have just had a visit from Dr. Nauss, who will reach Sona Bata today. We feel that he will be a great acquisition to the work there, though his time will be very largely occupied in the medical work of the station.—P. A. McDIARMID, Kimpesi, Congo.

Yesterday we had the joy of seeing nine of our neighbors added to the church here. The baptisms were witnessed by about 400 people. We had fully 50 applicants for baptism and will probably soon accept a few more. Pray for us and our people.—JOSEPH CLARK, Ikoko, Congo.

A Harvest among the Liuchiuan

Over twenty years ago, Rev. R. A. Thomson, a missionary of the Foreign Mission Society at Kobe, Japan, established an outstation in the Liuchiu Islands, lying about 900 miles southwest of Kobe. The Islands are inaccessible and for many years the mission barely existed. Mr. Thomson later opened missions at Osaka, Kyoto and Hiogo, and these stations flourished while the Liuchiu Mission only dwindled. But during the last few years there has been a remarkable awakening among the Liuchiuan, and they are now accepting the gospel gratefully and readily. During 1910 an addition of 134 new members was considered large for Japan, but in 1911 there were 225 baptisms, which means that nearly one half of the total number of baptisms for all Japan during the year were in the Liuchiu Mission. There are now nearly 600 members in the church at Naha. The pastor is a Japanese, much liked by his people. His wife has organized a Sunday school with over 200 children. As the native people are sadly ignorant she has a large class of young men every Saturday evening, with whom she prepares the lesson for the following day. The most urgent need of this church at Naha is a building large enough to accommodate all the members and others who attend the services. At present it is necessary to hold two communion services, one in the forenoon and one in the afternoon, since the church will not hold all at one time.

There have been several singular incidents in connection with this extraordinary awakening. During the summer of 1911, Mr. Thomson engaged two young men, active workers in the Naha church, to make a systematic canvass of all the villages surrounding that city. He put a stereopticon outfit at their disposal and gave them 8,000 gospel portions and 40,000 tracts and leaflets. The results of their work were marvelous: they found the people ready to accept the gospel and the Japanese pastor was kept busy administering baptism, until by September he had baptized 170 converts. Since this increase was all the result of native effort in a place where there is no resident mis-

sionary of our Society (the American Methodists have two missionary families), the incident is particularly remarkable.

One other instance illustrating the genuine missionary spirit aroused by the gospel among these people is worthy of recognition. A poor, uneducated woman is directly responsible for bringing at least fifty persons to the church. She has traveled through the villages, telling the story of Christ's love, and her earnestness is so great and has impressed the people to such an extent that they have come to the pastor and begged him to tell them more of the good news. While she was away on one of her trips some evil-minded persons destroyed her little sweet potato crop, her only means of sustenance for the winter. In spite of all discouragements, however, she has continued her benevolent service. The prospect for the Mission are the brightest. In the spring of this year a new church was organized and the first Liuchiuan set apart for the ministry. He has become pastor of the new church and has done a splendid work at Shuri where he had charge of a small church previous to his ordination. The membership of the church was 120, and of that number there was an average attendance of 70 at the prayer meetings. It is a



Foreign Missionary Record

ARRIVED

Rev. Eric Lund and Mrs. Lund from Iloilo, P. I., at San Francisco, September 3.
Miss E. C. Lund, from Iloilo, P. I., at San Francisco, September 3.
Miss C. L. Mabie, M.D., from Kimpesi, Congo, at Boston, October 23.
Mrs. P. C. Metzger, from Tshumbiri, Congo, at Boston, October 4.
Rev. H. W. Munger, from Iloilo, P. I., at Vancouver, August 25.

SAILED

Rev. A. E. Bigelow, Mrs. Bigelow and two children, from San Francisco, October 12, for Philippine Islands.
Rev. H. A. Kemp, from Seattle, October 22, for South China.
Rev. W. C. Mason, from New York, October 15, for Assam.
Rev. J. T. Proctor, D.D., from San Francisco, October 12, for East China.

BORN

To Rev. I. Brooks Clark and Mrs. Clark, at Rochester, N. Y., on September 1, a son, George Robert.
To Rev. Uri M. Fox and Mrs. Fox of Ukhrul, Assam, a son.
To Rev. H. I. Frost and Mrs. Frost of Kharagpur, Bengal, on September 30, a son, Robert Avery.



Opening of the Home Mission Schools

VIRGINIA UNION UNIVERSITY

The enrollment to October 10 was 210 young men, 19 more than at this date last year. The 52 new students have come from Jamaica and Panama, and from states from Connecticut in the north to Florida in the south. About 90 are preparing for the ministry, and a dozen more are expected to enter this year with that calling in view. About 40 are planning to take medicine, dentistry or pharmacy; 6 to take law; 25 to teach; and the remainder to enter various occupations.

The Summer Normal School, held at the University for six weeks in June and July under the auspices of the State Board of Education and the University officers, enrolled 110 of the best colored teachers of the state. Excellent teacher-training work was done. The University is coming into closer touch with the state system of education each year, and is thus reaching large numbers of teachers and becoming in a sense the head of the system of colored education of the state. Our school, being the only school which is doing the higher educational work for the colored people in the state in any considerable way, has the field, and a great opportunity, if we can only secure the resources to meet the demands.

Two teachers' houses are nearing completion, thanks to the generosity of Miss Huntly of Rochester, the noble friend of the needy and of all Christian work. The new Dormitory is well up toward the second story. The amount of money required by the General Education Board in order to bind its pledge of \$11,500 has been secured in cash or promises. But the actual contracts for the building require \$5,000 more than was anticipated, and we still need for buildings and necessary land \$5,000 more before the last of December and another \$5,000 before the last of May.

The colored people are giving generously, several of them having given \$200 each, and twenty of them having given or pledged \$100 each. Surely there are readers who will be glad to help men who are sacrificing so generously to help themselves.

SPELMAN SEMINARY

Spelman Seminary has over 350 boarders and about 200 day pupils. The dormitories are well filled, but not overcrowded as they were at this time last year. The new roof on Packard Hall puts that building in good condition on the outside and will stop the rain from damaging the inside further.

The new teachers and workers are fitting into the work well, and in them the school will find valuable helpers.

JACKSON COLLEGE

The college opened Sept. 25th, one week earlier than in former years. There was a large gathering of patrons and friends in addition to the student body. One of the old graduates who has been a missionary to Africa recalled the history of the college and emphasized the fact that it stood in the largest sense for the Christian education of the Negroes, having been founded "for the education of teachers and preachers." President Z. T. Hubert says the opening enrollment was 177, with a much larger percentage of boarders than usual. Students of a higher grade are entering. While the outlook is encouraging it is sad to note that many former students because of local crop conditions cannot return for want of means. At least half of the applications received during the vacation have been from boys and girls who wanted to work their way. The college needs very much a *Student Labor Fund* from the income of which it could give these students who are worthy some means of employment. Recently about \$80 has

been sent in by friends by way of starting this fund. Five dollars of it came from the pastor of a church in Jacksonville, Fla. Another friend wrote, "I am glad you take the position that to help themselves by honorable labor is better than to receive without effort on their part," and sent us her check for \$20. We are trusting that friends of the work will help the Labor Fund to grow.

BENEDICT COLLEGE

Benedict College reports 286 enrolled above the fifth grade. The choices of life occupations are as follows: Teachers 115, dressmakers 25, physicians 26, ministers 25, musicians 17, tailors 5, dentists 5, business 3, milliners 1, domestic science 1, druggists 1, shoemakers 1, architect 1, contractor 1, machinist 1, carpenter 1, brick-mason 1, undecided 43. A very large proportion of those who have registered are professing Christians. Everyone in the senior girls dormitory is among this number.

HARTSHORN MEMORIAL COLLEGE

On October 7th 155 students had registered and 20 more were expected. The majority of the girls are as usual from Virginia, but there are representatives of eight other states and nations. Of these, 64 expect to prepare themselves for teachers and 34 are to be nurses. There are several efficient nurses among the graduates of the school. Miss Bessie Thorpe, a graduate of last year, has just entered the Boston University School of Medicine without an examination and without conditions. There are 17 in the senior class of the normal school. President Rigler has entered upon his work with a fine spirit.

BISHOP COLLEGE, MARSHALL, TEXAS

Wednesday, Oct. 2, witnessed the opening of what promises to be a most successful session. The chapel was filled with some 150 regular students and their friends, the faculty and prominent guests. The new teachers of the faculty were introduced and pleasantly received. The students come from Arkansas, Louisiana, Mississippi, Oklahoma, Texas and Ari-

zona. A fine spirit prevails, and at the close of the first week there were enrolled 81 young men and 114 young women, 152 of these in the boarding department.

STORER COLLEGE

Ninety-five girls and 44 boys are enrolled at Storer College, Harper's Ferry, W. Va. The record for girls is the largest in the history of the school. The lateness of the maturing corn crop has lessened the enrollment of the boys. They are expected in larger numbers as soon as the harvest has been gathered.

BACONE COLLEGE

Bacone College has large classes and the accommodations will be taxed to their utmost to provide for the boys and girls in attendance. The institution is doing excellent work for the Indians under the able management of Pres. J. H. Randall. Four teachers in the school were formerly foreign missionaries who find the same opportunity to do missionary work among the Indians which they are prevented from doing for the people in the far east.

AMERICUS INSTITUTE

The first day enrolled 118, and most of them are above sixteen. Fifteen are candidates for graduation next May. Prospects never brighter for an enthusiastic and profitable term, says Principal M. W. Reddick.

HOWE BIBLE AND NORMAL INSTITUTE

There was an increase of 20 per cent. over the enrollment for the first day last year. The principal, Dr. T. O. Fuller, gave an opening address in which he said that industry, good habits and religion were necessary in the preparation for a life of usefulness. A letter was read from the ex-Mayor of the city of Memphis in which he mentioned meeting a successful Howe student in Moscow, Russia, while on a tour of the world. Steps are being taken toward providing a central heating plant. An advisory board of prominent white citizens was recently selected and their influence is already being felt. Of the 133 students enrolled, 28 expect to be

physicians, 33 teachers, 3 dentists, 2 lawyers, 2 pharmacists, 2 expect to study domestic science, 3 carpentry, 2 are to be milliners, 7 ministers, and 3 seamstresses, while the following list of occupations contains one each: porter, undertaker, tailor, mail carrier, brickmason and hairdresser.

THOMPSON INSTITUTE, LUMBERTON, N. C.

School opened Oct. 7th. There are more applications from students this year than ever, and accommodations will be taxed to the utmost. We are making every effort to have the girls' new dormitory ready for use at the opening of the next school year. The most of the young women are preparing to teach; most of the young men for medicine and dentistry.

WATERS NORMAL INSTITUTE, WINTON, N. C.

Principal C. S. Brown says the school opened well—32 boarders and 57 day pupils. A great many applications are on file. Having paid all debts down to \$300 we are now planning indispensable improvements and additions.

SELMA UNIVERSITY

On Thursday morning, Oct. 3rd, more than 250 students were present. Last year the attendance was 513, but the indications point to a larger enrollment during the present year.

MANNING BIBLE SCHOOL

The Manning Bible School opened with ten students, all of whom are studying for the ministry. The attendance always increases after the crops have been gathered.

THE NEW SCHOOL YEAR AT EL CRISTO, CUBA

Director Robert Routledge says: In May when the Colleges closed the prospects for the next school year were very dark indeed. The negro population of the whole Island was in commotion, and in our own Province of Oriente they were in armed revolt, burning and destroying property. In fact, most of us doubted at the time whether the Colleges would open at all in September. Early in July as soon as the uprising was over, a vigorous canvass of the constituency was made. The pastors of the churches also did good work,

and when September 2nd arrived, we found ourselves with all the students we could receive and more, so that we found it necessary to rent additional space for both boys and girls. Most of the old pupils returned, and we have also a splendid lot of new material. In fact, taking all in all, I do not think a finer lot of boys and girls could be found anywhere. We have already passed the 150 mark, and the enrollment will go much higher before the end of the year.

We have at present 16 boys preparing for the entrance examination to the Government A. B. course, most of whom will enter the various professions, five are doing commercial work, two are in a special class preparing to go North next year. Many others in the lower grades are looking forward to the above courses. In the Music Department we have 32 girls enrolled, and 12 boys and a number of the young men in all our grades are preparing to do advanced work in the North as soon as they are ready for it.

The theological department has at present ten students, eight from our own mission field, and two from the Friends. These young men are among the best and brightest in our schools. It has not been difficult thus far to get students for the ministry, and those who offer themselves are of the best.

In conclusion, let me urge upon the Baptists of the North the necessity of making more adequate provision for our school work. We need immediately a few good works of reference, literature, etc., as well as a small physical laboratory. Up to the present our appeals for these things, which are absolutely necessary for good work, have been in vain. Who will help us? The Schools at Cristo represent the greatest evangelical opportunity in Cuba to-day.

A VETERAN IN SERVICE

Dr. J. N. Williams, the Superintendent of French Missions, is greatly improved in health and has been able during the last quarter to attend to his correspondence and give some attention to the work of supervision. His intimate acquaintance with the work gives the golden quality to his opinions and advice.

Annual Convention in Porto Rico

BY SUPERINTENDENT EDGAR L. HUMPHREY,
D.D., OF CAGUAS

The State Convention of Porto Rico churches is the annual meeting of the Baptist Association and the great event of the whole year. This year in September it met in the mountain town of Cayey, where the writer came to live ten years ago. Eight years ago the Association met with the same church which held its meetings in the second story of an old building. This year the doors of a temple of concrete opened to receive the visitors. Then there was a small congregation at Cayey, now one of almost 200 members. Then the people of the town, even zealous Roman Catholics, took an interest in the Association and attended it, this year the interest on the part of the public was even greater. The fact is, we have the good will and respect of the whole town.

But I am to write about this year's meeting and it is worth writing about and telling about too. Of all the ten associations we have had since the beginning of the work on this island this one takes the prize on many points. First, as to attendance. The meeting-house was too small to hold the people and it is 30 by 50 feet, with a good room in the rear. A hall just across the street was secured for an overflow meeting and that was filled twice. There were about 100 in attendance from outside the town. All the meetings were well attended. Second, as to the enthusiasm—and that of a good solid sort. The local church was full and running over with it from weeks before the Association met there until the last "Adios" was said. The delegates, pastors and missionaries bubbled over with it morning, noon and night. The town was not a whit behind in its enthusiasm for the success of the meeting. Third, the singing, and especially that done by the chorus of something like 100 men. How they sang "Onward, Christian Soldiers." Fourth, the inspiring and instructive papers read. Subjects treated were "Christian Literature," "Temperance," "Concubinage," "Duty of the Church to the Community," "Mission of Baptists," "Duties

of Lay Members in the Evangelization of the Island," "The Christian and Politics." These papers are to be printed in book form for use in the churches. We now have 50 churches in the Island with 2,260 members, who contributed for all purposes during the year, \$4,982.39; \$433.99 of which was for the Association missionary and his work. There are 62 Sunday schools; 232 have been baptized into the churches. If you, reader, could have attended this annual convention you would have been sure of one thing, "It pays to put money into Gospel work in Porto Rico."



A Notable Centenary

The centennial of the Boston Baptist Association was worthily celebrated by a day of meetings at the First Baptist Church, Oct. 14th. The committee, with Rev. Arthur W. Smith as secretary and active manager, had made careful preparation and a fine program was successfully carried out. There were morning, afternoon and evening sessions, with missionary and historical exhibits and stereopticon reviews as additional attractions.

The addresses covered all phases of the Association's activities, and historical addresses were made which dealt with the subjects of ministerial education, theological changes, conspicuous pastors, leading laymen, religious journalism, missionary beginnings, denominational development, and a glance ahead.



A Gift to the El Cristo Schools

When Mr. John T. Anderson, a Boston business man, visited Cuba in February, 1911, in company with Dr. Frederick M. White, pastor of the Baptist Church of Winthrop, Mass., he promised Dr. Moseley a twenty-seven volume set of the new *Spanish Encyclopedia of Literature*, as soon as it was published. Friends of the school at El Cristo will be glad to know that the set complete has been shipped to El Cristo where it will soon find its place on the shelves of the school library. The set will be of great value to the students.

Missionary Program Topics for 1913

<i>January.</i>	A TOUR OF OUR FOREIGN MISSION FIELDS.
<i>February.</i>	THE NEW CHINA.
<i>March.</i>	LIVINGSTONE'S PRAYER LIFE. (Centenary Prayer Service).
<i>April.</i>	CARRYING THE GOSPEL BY CAR, WAGON, AND BOAT.
<i>May.</i>	BIBLE DISTRIBUTION.
<i>June.</i>	"MISSIONS."
<i>July.</i>	SUMMER WORK ON FOREIGN FIELDS.
<i>August.</i>	THE BIBLICAL BASIS OF MISSIONS.
<i>September.</i>	LAYING FOUNDATIONS FOR WORLD-WIDE MISSIONS. (A State Mission Program).
<i>October.</i>	HOME MISSION SURVEY.
<i>November.</i>	NEIGHBORHOOD NEEDS AND HOW TO MEET THEM.
<i>December.</i>	(Home Mission subject to be announced.)

January Topic: A Visit to our Asiatic Missions

This program is intended to give a bird's-eye view of our foreign mission fields, making brief reference to China, to which the February program is to be devoted, and excepting Africa, which is to be presented with the Livingstone centenary prayer service in March.

The participants are supposed to have just returned from a personally conducted tour through Asia. After the leader's introductory statement and map exercises, they are introduced in turn; seven people having been assigned in advance to the seven fields given below, each person to speak enthusiastically of the thing that interested him most as he passed through the field assigned to him for report.

(If costumes are available, this program might be varied by having the leader introduce the participants dressed as natives of the several countries, each one to present facts concerning his people and their appeal to the Baptists of America.)

1. OPENING SERVICE OF SONG, PRAYER AND SCRIPTURE. (10 minutes).

2. THE JOURNEY ITSELF.

The leader indicates on the map the course by which the party journeyed from America through South India, Bengal, Assam, Burma, the Philippines, China, Japan, and back to America. (5 minutes).

3. SOUTH INDIA. (5 minutes).

4. BENGAL. (5 minutes).

5. ASSAM. (5 minutes).

6. BURMA. (5 minutes).

7. THE PHILIPPINES. (5 minutes).

8. CHINA. (3 minutes).

9. JAPAN. (5 minutes).

10. SPECIAL PRAYER for Rev. J. H. Franklin, D.D., foreign secretary, who in January will be in conference with missionaries in the Philippines.

11. CLOSING HYMN AND PRAYER.

NOTES AND SUGGESTIONS

Among the young people of the church there will be some one who will be glad to prepare a map for this purpose, or a map may be secured from the Literature Department, Box 41, Boston. The following are available: Asiatic Mission Fields—linen map, 9½ x 7, (\$2 plus carriage). Map of the World, 7 x 12, showing Baptist Mission Stations, (\$3 plus carriage).

Material can be found for this program by consulting back numbers of *Missions* as follows:

Medical Missions in India, November 1912. Our Missions in Assam, May 1910. The Bengal Field, November 1911. Ten Years' Progress in the Kachin Hills (Burma), October 1912. A Transformed Field (Philippines), September 1911. Fresh From the Philippines, August 1910. A Work in the New Old China, August 1912. Duncan Baptist Academy (Japan), August 1912. A general article giving "Chief Characteristics of some Baptist Fields," August 1911. The World's Survey, July 1912.

Material on a number of these fields may also be found in *Missions* for June 1912, a copy of which will be sent free upon request by addressing *Missions*, Ford Building, Boston.

Those wishing to make more thorough preparation may secure from the Literature Department additional leaflets of which titles and prices are given below:

Missions in South India (10c.) South India: The Work and Workers (10c.).

Missions in Assam (10c.) Assam: The Work and Workers (5c.).

Missions in Bengal (10c.) Missions in Burma (15c.) Burma: The Work and Workers (10c.).

Missions in the Philippines (10c.) The Jaro Industrial School (3c.) Philippines: The Work and Workers (5c.) Polong and Bolong (2c.).

Missions in China (15c.) China: The Work and Workers (10c.) Leaves from the Journal of Medical Missionary (5c.) Wayland Academy: Its Story (5c.).

Also Annual Report of A. B. F. M. S. (free). The Story of the Year—W. B. F. M. S. (free). The Handbook of the A. B. F. M. S. (20c.).



CHAPEL CAR ACHIEVEMENTS

In telling of what Car Evangel has been doing in Oklahoma, Rev. J. C. Killian says that when he reached Watonga the Baptist church was apparently ready to go out of business; but after a series of meetings 17 converts were brought into the church and the members greatly moved, so that it was decided to settle a pastor and move forward. Bad weather could not keep the audiences away from the meetings, and the whole town was influenced by them. The Sunday school took on new life and a Union was organized by the young people. Not only did the evangelist preach, but he fixed up the church books, suggested a financial plan, and started the church off on a new line altogether. Finding that the church at Okeene, eighteen miles distant on the railroad, was pastorless, he proposed a union of the two fields, each having the pastor half of his time. By doing this the churches could support themselves without aid. All of which shows that Director Killian is a man of good judgment as well as consecration. He is indeed one of the most effective workers, conjointly with his wife, that the Publication Society has put into the field.

CALLS THAT CANNOT BE ANSWERED

"How the calls come in for help," writes Mr. Killian. "We could use the six chapel cars in this one state alone. We came for the year, but look at this: the car could be used with advantage in McAlester County for three years and not go twenty-five miles away, so many new towns are growing up without any gospel privileges. Bryan County needs it for a year, and Delaware Association for another year. Midland Valley Railroad wants a year's service, and eighteen other calls have come which demand at least a month each. It is heart-rending to hear people say, 'Don't leave us until we have a pastor, else we will go down; no other place needs you

as we do.'" It is the same story everywhere."

CAR GOOD WILL IN NEVADA

Some incidents of the work in Winnemucca, Nevada, come from Mrs. L. T. Barkman, wife and able assistant of her husband in his evangelistic work. She says that when the car was sidetracked it seemed to be out on a desert with nothing in sight but sage brush and the mountains in the distance. A station was found however, and the car brought close to it so that people could readily find it. Then a little town of 2,000 people was discovered, nestled at the foot of the mountains containing rich ore. It was a town given over to sin, and while the people came to the meetings they wanted something else. God wonderfully blessed the messages and presently more than sixty confessed Christ. One woman over eighty was converted and baptized, and a high school student was another convert, insisting upon baptism although her parents opposed it at first. A little Indian girl came into the car and was given a Testament. Then her mother and sister came and were converted and baptized. The Indians said, "We want to be taught like the white people." So they came, and six were baptized before we left. A young miner came to the meetings and found Christ. He said that was the first time he ever heard the gospel preached. He went on his way rejoicing. Before the meetings closed a Sunday school and church were organized, the latter with 29 members. A lot was given, and a tabernacle was started that would do until they were able to build a church. The concluding step was the calling of Mr. Barkman's son to remain with them as pastor, which he promised to do temporarily. Mrs. Barkman says this was the hardest place, on the start, they ever visited, with opposition on all sides; but the Lord gave the victory.

THE WORK AT IMLAY

Mr. Barkman next held meetings in Imlay, a railroad division point where there were no regular services. Only two sermons had been preached there in six months. Three Baptists were found, and they were holding a Sabbath school. Fourteen days of meetings resulted in over thirty confessions of Christ. A fireman, with his wife and two daughters, were among those baptized. So the work goes on. Such places ought to have a regular visitation.

LIVELY OPPOSITION

Car Glad Tidings, in charge of Rev. Arthur Sangston, met with some lively opposition in Scott's Bluff, Nebraska. The meetings were largely attended and the sermons, which did not spare the prevalent sins of the community, caused much excitement. Finally the missionary was attacked on the street with a whip and the papers wrote up the matter sensationally. But the crowds kept on coming, and before the meetings closed there were 25 baptisms, more than a score received by letter and experience, and a \$3,000 church building was under way. Other converts united with the Methodist and Presbyterian churches, and the conversions numbered over fifty. Attempted persecution only increased the power of the meetings. The church was left with a pastor, over 40 members, and a Sunday school of 50.

CHAPEL CAR EMMANUEL ON THE COAST

Rev. E. R. Hermiston and wife are in charge of Chapel Car Emmanuel. A fine record of seventy months or six years of service is this:

Miles travelled, 41,300; meetings held 3,133; sermons and talks 3,000; letters 3,432; visits 5,111; pages tracts distributed, 51,500; Bibles and Testaments given, 1,200; professed converts 2,122; baptisms 1,258; churches organized, built and repaired, 21; Sunday schools organized, 15; offerings received, \$2,005.

The influence of this work is immeasurable. These extracts show the method and results of work: "The little Baptist church is on fire for the salvation of souls. Our coming is most opportune." "The Lord has heard our prayer and we are re-

joicing in a glorious revival. All classes are being reached, hardened unbelievers are coming into the Kingdom with a clear testimony, prodigals are weeping their way back home. The baggage master at the railway station was converted; sixty have made decision and most of them will come into the church."

"The past year has been one of the best in our work and I don't see how we will be able to beat it. The building of three churches, the work among the weaker fields and more destitute places, the big meeting at Pocatela among the railroad men, where over one hundred made confession of Christ, has made the past year one of the most successful in our chapel car work."



Rev. Lum Ling, of San Francisco, California has been transferred temporarily on account of ill-health to Tucson, Arizona, where he will work among his own people, the Chinese.

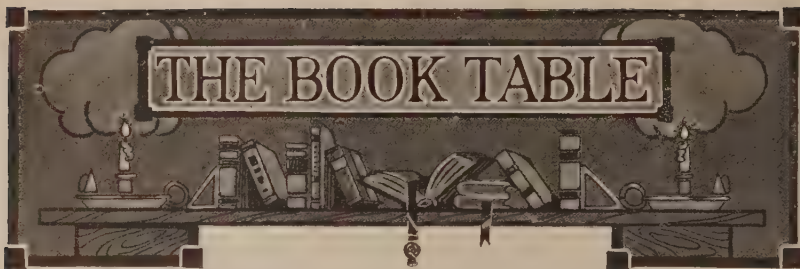
Rev. John B. Speed has been appointed missionary in charge of Wagon No. 14 in Northern California. He is successor to James Larsen, long in the Society's employ.



Significant Facts

There are twelve cities in the United States with more than 40,000 colored people, according to the census of 1910. Washington, D. C., contains the largest number, 94,446, while New York is second, with 91,709. The third largest colored population in any one locality is in New Orleans, La., where 89,262 reside. Baltimore has 84,749, and Philadelphia 84,459. The seven remaining cities contain the following numbers: Memphis, 52,441; Birmingham, 52,305; Atlanta, 51,902; Richmond, 46,733; Chicago, 44,103; St. Louis, 43,960; Louisville, 40,522. It will thus be seen that New York contains a larger population of Negroes than New Orleans, and very nearly twice as many as Richmond.

There are in the United States 516,693 illiterate persons ten years of age, of which less than one-half are colored.



China's Revolution. By Edwin J. Dingle. pp. 304, illustrated. McBride, Nast & Co. \$3.50 net.

This popular history of the Revolution in China is the first comprehensive record by one on the immediate field of the events resulting in the establishment of the Chinese Republic. The author was residing in Hankow when the war broke out, and remained there until the Peace Conference was held in Shanghai, when he went to that center. He had a personal friend in General Li Yuan Hung, leader of the Revolution, and thus knew at first hand what was going on. The story is of surpassing interest, and sheds light on many points, besides giving grounds for believing that the new order will be permanent. One who would keep pace with China's development should possess this volume, which shows great care in the gathering of facts and a grasp of the situation that inspires confidence in the reader.

What does Christianity Mean? By W. H. P. Faunce, D.D., Fleming H. Revell Co. \$1.25 net.

In these Cole Lectures delivered at Vanderbilt University President Faunce is at his best in clear exposition. The titles are suggestive: The Essence of Christianity, The Meaning of God, The Basis and Test of Character, The Principle of Fellowship, The Aim of Education, and The Goal of our Effort. A thoughtful book, constantly provocative of thought, valuable to minister and layman alike, and sure to interest both.

A White King in East Africa. By John Boyes. 320 pp., illustrated. McBride, Nast & Co. \$3.00 net.

If true, and it is declared to be authentic, this is certainly one of the most

remarkable stories of adventure told in many a year. The author describes how he, a young Englishman, entered East Africa as a trader, gained such ascendancy over the wild tribe of the Kikuyu that they made him their king, continuing thus until the English captured him and let him barely escape with his life. The descriptions are vivid, and bring to light the Kikuyu country. Touching upon missionary work he expresses the belief that much more would be accomplished in Africa if the natives were given sound industrial training along with the religious instruction. The narrative has wonderful drawing power and naturalness.

The Fleming H. Revell Company of New York City, beginning with January, 1913, will issue a magazine for local church use, to be called "Our Church and Home Monthly." The sample issue is attractive and interesting. The publishers have a plan whereby every local church can have a first class monthly magazine of its own at little or no expense. Write them at 158 Fifth Avenue, New York City, for sample copies and terms.



Books Received

- A MODERN PIONEER IN KOREA, by Wm. Elliott Griffis. (Revell Co., \$1.25 net, illustrated.)
- HUMAN PROGRESS THROUGH MISSIONS, by James L. Barton, D.D. (Revell Co., 50 cts. net.)
- BEGINNERS' TEACHERS' MANUAL, by Carrie H. Smith and Kate Hershey Rowland. (Am. Baptist Pub. Socy., 75 cts. net.)
- SOME IMMIGRANT NEIGHBORS, by John R. Henry. (Revell Co., Cloth 40, paper 30. Junior Home Mission Study.)
- BUDDHA, BUDDHISM AND BURMA, by John McGuire and F. D. Phinney. (American Baptist Mission Press, Rangoon.)
- THE PENNANT, by Everett T. Tomlinson. (Griffith & Rowland Press, Phila. \$1.25 net.)
- THE INTERNATIONAL BIBLE DICTIONARY, by F. N. Peloubet, D.D. (John C. Winston Co., Phila. \$2.40 net.)

Missions in the Magazines

The magazines for this month are a veritable hotbed of conflicting interests. The Balkan war, national issues and labor problems seem to strive for supremacy in holding the attention of the reader. For a comprehensive yet clear-cut description of the situation in the Balkan region one should turn to the *Outlook*. Similar accounts, though rather more detailed, appear also in *Scribner's*, *Current Literature* and the *Review of Reviews*. The *Outlook* tells of the outbreak of the war between Turkey and the Balkan states immediately after the peace agreement between Italy and Turkey had been signed. With Italy neutral, the European concert becomes one of six powers—England, France, Russia, Germany, Austria and Italy—and receives material strength. The peace agreement between Italy and Turkey terminated the Tripolitan war and ended Turkey's control in North Africa, which has now become a Latin sovereignty with the name changed to the original Libya. As a Mediterranean Power Italy now ranks with France. The country of Libya without doubt will be as successfully developed some day as Algeria and Tunis have been by France, and Italy's European prestige will be increased proportionately.

In *Current Literature* appears an interesting article on "Czar Ferdinand: The Superman of the Balkans." This deals with the temerity of the man in making himself chief of the united armies of the Balkan states, and touches upon his personality. He is represented as one to whom morals, rights and duties are no realities, one who has not hesitated to divert revenue from the coffers of the state to the pockets of individuals, and has chosen as his administrators men who would assist him in stealing, robbing and exploiting.

The *Century* for November continues its series of "Trade of the World" papers by an especially opportune one on "The Trade of Northern Africa." The author, James Davenport Whelpley, calls the continent of Africa the most striking example of non-resident landlordism in the

history of the world; in it there is not one community equal to the task of self-government on modern lines. He refers to the enormous amount of commerce, a billion dollars' worth, flowing through African ports, and touches upon the share the United States has in this. The United States has entered the field of world politics too late in the day to secure trade by other than competitive power, the earth is now mapped out and few boundaries will be changed. There is no place in the world, however, that has opportunity for greater gain for American trade than Africa.

An article on "The Permanent Settlement and Village Proprietorship in Bengal," by H. R. Perrott, appears in the *October Imperial and Asiatic Quarterly Review*. Mr. Perrott points out the fact that in the natural evolution of economic affairs the original right of the sovereign to a share in the produce of the soil has assumed the form of the right to take, in place of a share of the produce, an amount in cash assessed on each holding under cultivation, according to recognized local rates. The rapid progress of subdivision of estates in some districts has caused apprehension in the minds of revenue officers as to the ultimate security of land revenue. It is true also that smaller landholders are worse than larger ones who have a reputation to keep up. In the present conditions of village organization one institution is advocated as full of possibilities, and that is the communal village bank. As the reserves of the small cooperative societies increase the members must find means of safe investment and naturally land in his own village will appeal to a man as safer than investment away from home. The Co-operative Credit Society must come first, since the cultivator cannot buy land until he is free from the money-lender, but the return to the original idea of the village community seems to be the solution of the difficulty. The article closes with the statement of Sir H. Maine that the most beneficent systems of government in India have always been those which have recognized the village community as the basis of administration.

FROM THE EDITOR'S NOTE BOOK

A Great Sermon that Should be Widely Distributed

An edition of twenty thousand copies of the sermon by Secretary H. L. Morehouse, D.D., LL.D., at the Northern Baptist Convention in Des Moines, June 22-29, has been handsomely printed by the Publication Society, by order of the Convention Executive Committee. These are for free distribution, upon payment of the postage. The sermon is entitled, "The Making and Mission of a Denomination." The postage on single copies is one cent; on five copies, three cents; ten copies, six cents; twenty-five copies, fifteen cents. Kindly address all orders to the American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa.

Pastors could with profit order copies for each family usually represented at the prayer meeting, and spend an evening in reviewing this sermon.

W. C. BITTING,
Corresponding Secretary.

We add to what Dr. Bitting says the further suggestion that a thousand pastors might with advantage preach this sermon to their people, giving credit for it, of course. Why not do it on Home Mission Sunday?

What the Drug Habit Means

Whether a man has acquired the habit knowingly or unknowingly, its action is always the same. No matter how conscientiously he wishes to discharge his affairs, the drug at once begins to loosen his sense of moral obligation, until in the end it brings about absolute irresponsibility. Avoidance and neglect of customary duties, evasion of new ones, extraordinary resourcefulness in the discovery of the line of least resistance, and finally amazing cunning and treachery—this is the inevitable history.

The drug habit is no respecter of persons. I have had under my care exemplary mothers and wives who became

indifferent to their families; clergymen of known sincerity and fervor who became shoplifters and forgers; shrewd, successful business men who become paupers, because the habit left them at the mercy of sharpers after mental deterioration had set in.—From "The Peril of the Drug Habit" in *August Century*.

A New Chinese University

A new National Chinese University, founded and endowed by a number of British, Parsee, and Chinese gentlemen for the education of Chinese young men, and organized under the patronage and control of the government of Hongkong, was formally opened on March 11, with elaborate ceremonies in which the Chinese residents of Hongkong took a prominent part.

The university starts with a complete building equipment and an endowment of \$1,429,099 local currency, (about half the value of our dollars). The building was constructed by the late Sir Hormusjee Mody, a Parsee merchant of Hongkong, as his contribution, at an expense of \$180,000 local currency. The endowment includes subscriptions from Chinese sources, mostly from three Chinese residents of the Straits Settlements, amounting to \$751,179; British and other subscriptions in the East, \$144,650; British subscriptions in Great Britain, \$466,564; and interest and other items, \$66,706. The faculty is substantially British in all lines but Chinese language and kindred subjects.

The assured income from the beginning will be about \$100,000 local currency, or something like \$45,000 gold, per annum, including \$14,000 local currency per annum appropriated by the legislative council of Hongkong as government support.

More than seven millions of Chinese live beyond the bounds of their own empire—as many as the population of Canada.

Financial Statements of the Societies for Seven Months Ending October 31, 1912

Source of Income	Budget for 1912-13	Receipts for Seven months	Balance Required by Mar. 31, 1913	Comparison of Receipts with those of Last Year		
				1911-1912	1912-1913	Increase Decrease
FOREIGN MISSION SOCIETY						
Churches, Young People's Societies and Sunday Schools.	\$513,867.22 ¹	\$102,868.99	\$410,998.23	\$112,626.77	\$102,868.99	\$ 9,757.78
Individuals	127,000.00	38,290.22	241,709.78	19,893.00	38,290.22	18,397.22
Legacies	280,000.00	38,290.22	241,709.78	22,029.23	27,578.29	6,550.06
Income of Funds, Annuity Bonds, Specific Gifts, etc..	81,549.00	27,579.29	53,969.71	22,029.23	27,578.29	5,549.06
Totals	100,517.00	53,973.31	46,543.69	41,966.41	53,973.31	12,006.90
	\$975,833.22 ²	\$222,711.81	\$753,221.41	\$196,515.41	\$222,711.81	\$ 35,554.18
HOME MISSION SOCIETY						
Churches, Young People's Societies and Sunday Schools.	\$352,992.00 ³	\$ 65,430.20	\$287,561.80	\$ 63,907.69	\$ 65,430.20	\$ 1,522.51
Individuals	127,000.00	5,771.30	121,228.70	2,547.75	6,711.30	4,163.55
Legacies	70,000.00	48,012.51	21,987.49	55,622.00	48,012.51	7,609.49
Income of Funds, Annuity Bonds, Specific Gifts, etc..	115,985.00	38,653.74	77,331.26	63,615.16	38,653.74	24,961.42
Totals	\$685,977.00	\$157,897.75	\$508,109.25	\$185,692.60	\$157,867.75	\$ 4,746.06
						\$22,570.91
PUBLIC-UTAH SOCIETY						
Churches, Young People's Societies and Sunday Schools.	\$118,708.86	\$ 45,899.38	\$ 72,809.48	\$ 43,681.96	\$ 45,899.38	\$ 2,217.42
Individuals	22,000.00	7,798.19	14,201.81	6,332.54	7,798.19	1,465.65
Legacies	11,210.26	6,630.90	11,210.26	4,579.36
Income of Funds, Annuity Bonds, Specific Gifts, etc..	57,383.75	19,630.26	26,543.23	17,316.94	19,630.26	2,313.32
Totals	\$198,092.61	\$ 84,538.09	\$113,554.52	\$ 73,992.34	\$ 84,538.09	\$10,545.75
WOMAN'S HOME MISSION SOCIETY						
Churches, Young People's Societies and Sunday Schools.	\$164,400.00	\$ 39,757.98	\$124,642.02	\$ 35,733.65	\$ 39,757.98	\$ 4,024.33
Individuals	21,134.00	2,860.91	18,273.09	1,862.28	2,860.91	998.63
Legacies	10,000.00	4,670.44	5,329.56	11,541.16	4,670.44	6,870.72
Income of Funds, Annuity Bonds, Specific Gifts, etc..	17,500.00	11,262.66	6,237.34	12,244.87	11,262.66	982.21
Totals	\$213,034.00	\$ 58,551.99	\$154,482.01	\$ 61,331.96	\$ 58,551.99	\$ 5,022.96
						\$ 7,852.93
WOMAN'S HOME MISSION SOCIETY OF THE WEST						
Churches, Young People's Societies and Sunday Schools.	\$ 83,000.00	\$ 24,138.00	\$ 58,862.00	\$ 22,130.18	\$ 24,138.00	\$ 2,007.82
Individuals	47,868.19	7,355.45	40,512.74	4,118.34	7,355.45	5,937.11
Legacies	3,500.00	56.00	3,443.00	1,439.67	50.00	1,389.67
Income of Funds, Annuity Bonds, Specific Gifts, etc..	1,174.00	838.53	335.47	763.39	838.53	75.14
Totals	\$135,542.19	\$ 32,381.98	\$103,160.21	\$ 25,751.58	\$ 32,381.98	\$ 8,020.07
						\$ 1,389.67

¹ Of this amount \$63,867.22 has not been apportioned to the churches but needs to be raised over and above the apportionment if the Budget is to be met.

² To this sum should be added the debt of the Society, April 1, 1912, of \$78,693.43, making the total sum required \$1,054,592.65.

³ Of this amount, \$68,419.67 is for specials but to be spent for the purposes indicated only if raised as specials.

⁴ Of this amount \$3,400.00 has not been apportioned to the churches but needs to be raised over and above the apportionment if the Budget is to be met.

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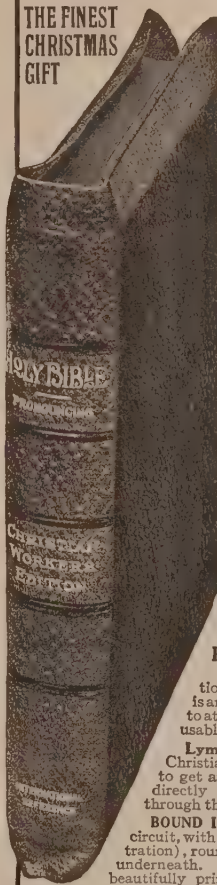
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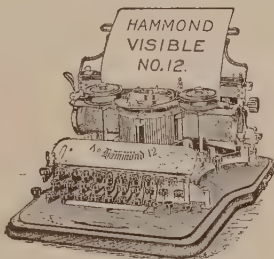
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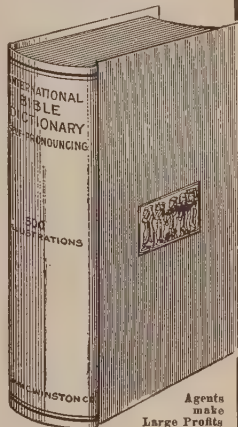
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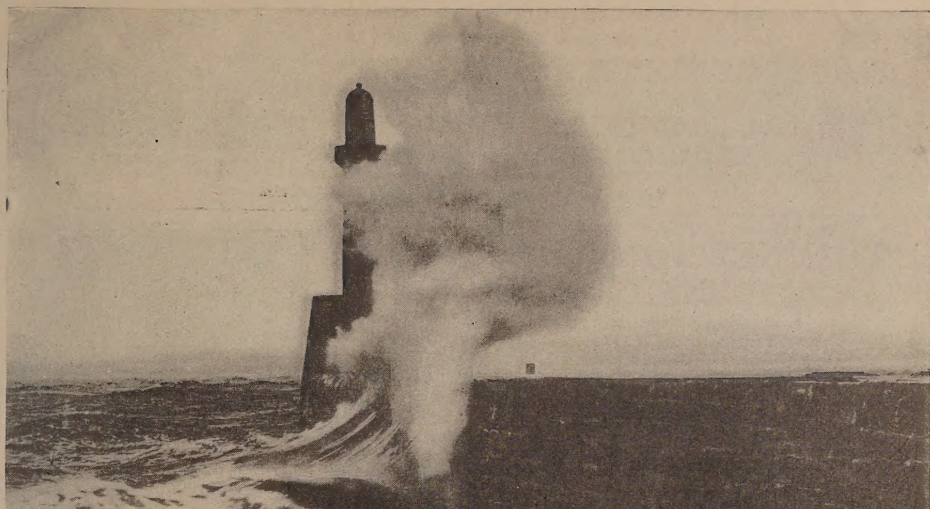
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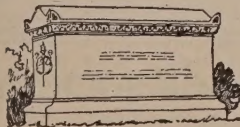
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